THE CORE OF KASHMIR SHAIVISM

R L BHAT

The Core Of Kashmir Shaivism

As Explained

By

Ksheemaraaja

(Chief Disciple of Abhinavagupta)

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Stories Matter

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DEDICATED

To the memory of

My teacher

in

The Shaiva tradition of Trika Ashram

of

Svaamii Raama

namaamiyantitvaamsarveeshusarvakaaleeshu

Late Shri Veshinath Bhat

Of Vejibroor, Kashmir, later Talab Tilo, Jammu

shat shat naman

Grateful Ever!

Before all was busted by the zealots, Kashmir had the great tradition of incisive study and careful cogitation. That was the tradition which the great savant *aachaaryapaada* Abhinavagupta inherited and passed on to his disciples. Ksheemaraaja was a prolific exponent in this tradition, which continued till the middle ages. Then, as mentioned, it was busted.

The gems remained scattered in the shambles till Swami Ram came around and put it together, again. If nothing else, that contribution of his to the ethos of Kashmir, will abide forever. Swami Ram instituted the teaching as it prevailed in the days of *aachaaryapaada*. That is the tradition to which one is ever grateful that it abided and has allowed people to drink in the ambrosia.None may here be ungrateful to the Dogra rule, which enabled him to undertake this great task.

I am grateful to the Late Veshnaath Bhat, who taught in this tradition at Trika Ashram, Trilokpur, Jammu and accepted to transmit his learning and wisdom to me, of which I must confess I have retained but just a fraction. That good fortune would not have been as satisfying as it was, had it not been for the salubrious company of my friends and co-students, Pradeep Koul Khodbali, Hira Lal Bhat, Opinder Ambardaar, Bansi Lal Chalo then president of the Ashram, R L Dhar and his affectionate wife and others, to whom I am ever grateful, for having been there and turning the pleasing endeavor into a virtual bliss.

This effort is to fulfil the order of the teacher, Veshnaathji, to take the hoary legacy to as many people as possible, in a form that would facilitate their visiting the original scriptures and pore over them and not simply venerate them and vex eloquent over their value, which is immense and everlasting. It is that imperative to ease others to enter upon this journey that makes me bold to tread a path, which only the accomplished and learned may attempt.Veshnaathji had seen the first draft of the work and made some valuable corrections too, but due to his demise before the finalization, the final shape could have the benefit of his advice. That said, I must proffer apologies for any mistakes that may have crept in here, none of which I assure are deliberate.

I am also grateful to all, who would embark on this path of discovery, understanding and exposition of imbibing the legacy and passing it on.

Iti Shivam

R L BHAT

1st January, 2022

Jammu

Key For
The Rationalised Roman Scheme
Used For Transcribing Sanskrit Words

In this work, non-English words, most of them Sanskrit, have been rendered as per the **Rationalized Roman scheme** devised by this author[1], primarily for writing Kashmiri in Roman letters and also useful for other Indian languages. The broad principles of this scheme are

1. RRK does not employ diacritical marks
2. Longer (*dhiirga*) sounds of short vowels (*hrisva svaras*) are rendered by doubling the single vowel (**a—aa, e—ee, i—ii, o—oo, u—uu**) representing the ten *svaras* of Deeva Naagrii
3. The remaining three *svaras* **Ri** sound is written as ***ri***, **am** as **m** or **n** as the case may be and **ah** as **ah**
4. RRK rejects the irrational use of vowels in English language as that of '**e**' (as in words sale, finale, pine), **ee** (as in words seed, cede) **o** (as in words so, bone women), **oo** (as in English words brooch, book, fool), **u** (as in English words put, but), along with the irrational vowel combinations, so common in English as in words f**oe**, b**eau**, **oh**, s**ew**, m**auv**e, phar**aoh**, furl**ough**, **yeo**man for rendering the 'o' sound.

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[1] R L Bhat, 2013, Rationalised Roman for Kashmiri, Substance Publishers, Jammu

a) Accordingly, the sounds ee, as in English word seed, is rendered by ii so that the Hindi word for nail would be written kiil, not keel. In this Rationalized Roman scheme vowel e is used for the sound as in English word met, while ee denotes the sound of ay as in English word pay. Thus the Hindi word for play is written kheel.

b) Likewise, the sound given by oo in English word book is rendered by u and that in English word food by uu. Thus the Hindi word for you would be written tum, while that for mistake/error would be written bhuul, for flower phuul. RRK uses oo for the sound of oa as in English word coat writing the Hindi words bool (say), khool (open).

c) The half sounds of ee and oo (denoted by e and o in RRK) are not used in Hindi.

Summary of the RRK scheme

A. Vowels:

1. hypen (-), is used:

a) between two successive vowels to designate a full svara (vowel) following a consonant with maatraa, e.g. Kau-aa (crow).

b) to separate double consonants succeeding each other. (Urdu tashdiid). as in bach-cha, Al-lah;

c) between aa (a-a) to denote Arabic 'ain' in Urdu words

d) after dd, and ddh (to form dd- , ddh- to represent the (dd-a) sound as in Hindi words ghadd-aa, paddh-aa

2. '~' can be used to denote nasalization as in haa~, Kahaa~; though for ease a simple n can be used

3. '**e**' is the short form of '**ee**' and '**o**' the short sound of '**oo**'. As mentioned these are not used in Hindi/Sanskrit. They are used in Urdu giving a phonetic effect, somewhat like the diacritical mark zeer, at the end of a word indicating possessive case e.g. *Fikre fardaa, aatash kada-e Iran, bandobast, gulobulbul.*

The complete vowel repertoire as per RRK is as follows:

a-anaar, **aa**-aam; **i**-imlii, **ii**-iikh; **u**-gul, **uu**-phuul;

ee-eek, **ai**-ainak; **oo**-koott **au**-aurat;

a	e	i	o	u	m/n
aa	ee	ii	oo	uu	ah
	ai		av		

K**a**b, k**aa**m, k**i**skaa, k**ii**l, k**u**ful, chaak**uu**, k**ee**laa, k**ai**saa, k**oo**n, k**au**-aa (kavaa)

B. Consonants:

i. The letters of the Roman alphabet, except W and X which are not used, denote the respective sounds as if they were without the vowel sound

ii. 'f' and 'ph' stand for the two variants of the sound as in 'fixed' and 'foolish' e.g. Urdu "fan"—art, and Hindi "phuul"—flower.

iii. 'k' is used to denote all the sounds corresponding to it, ('q' may be used to distinguish the 'quaf' sounds, in Urdu words, if insisted upon)

iv. Ch gives the sound as in 'child'. Addition of h i.e. 'chh' gives the aspirated counterpart as in the Hindi word for umbrella (chhaataa)

v. d, t, denote only the soft sound as in din (day), tum (you)

vi. double of d, t i.e. dd and tt, denote the hard counterparts of the sound as in dd-toodd (v. break), tt-ttuuttaa (broken);

vii. 'h' added to d, t and dd, tt, gives the aspirated sound th-thaalii (plate), tth-tthanddaa (cold);

viii. Hyphen (-) is added after dd, and ddh (dd– , ddh– to give the (dd-a) sound as in ghadd-aa, paddh-aa

The full consonant repertoire as per RRK would be as follows with all letters treated as *halant* ones

b	ch	chh	d	dd	f
g	h	j	k	kh	l
m	n	p	r	s	sh
t	th	tt	tth	v	y

Deeva Naagarii arrangement of the *varna maalaa*:

k	kh	g	gh	
ch	chh	j	jh	
tt	tth	dd	ddh	
t	th	d	dh	n
p	f/ph	b	bh	m
y	r	l	v	
sh	s	h		
ksh	tr	gy		

Vikrami months written in the usual (as in Wikipedia[1]) and **RRK** scheme

Vaisākha	Jyeshta	Āshāda	Shraavana	Bhādra	Ashwina
Vaishaakha	*Jyeeshtta*	*Aashaaddha*	*Shraavana*	*Bhaadra*	*Ashvina*
Kartika	Mārgasirsa (Agrahayana)	Pausha	Māgha	Phālguna	Chaitra
Kaartika	*Maargashiirsha Agraahayana*	*Pausha*	*Maagha*	*Phaalguna*	*Chaitra*

Vowel usage as per the RRK scheme used in this work

Upper case	**Lower case**	**IPA sign**	**English word**	**Prototype words**
A	a	/ə/	another	*Jal* (water) *jag* (jug)
Aa	aa	/ɔ/	father	*Jaal* (net) *jaag* (awake)
Ee	ee	/e/	pay	*Jeel* (jail) *kheel* (play)
I	i	/ɪ/	bit	*Mil* (meet) kavi (poet)
Ii	ii	/i/	bee	*Miil* (amile) *imlii* (tamrind)
Oo	oo	/o/	bone	*Khool* (open) *koott* (coat)
U	u	/ʊ/	look	*Pul* (bridge) *khul* (open)
Uu	uu	/u/	tool	*Phuul* (flower) *ruup* (form)

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1 Some diacritical marks there have been lost in cut and paste

Dipthongs which are also included in the *Svara* repertoire:

Ai	ai	/aɪ/	tie	*Kailaash* (holy mountain)
Au	au	/aʊ/	tau	*Aushadhi* (medicine)

Some additional sounds in the *svara* repertoire:

An	n			*Ang (organ)* Zang (rust)
Ah	ah			*Baalaah* (girls) *Pravah*
Ri	ri			*Kripaa* (benevolence) *Prithvii*

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Chapter I

An Overeview Of Kashmir Shaivism

The creed that generally goes by the name of Kashmir Shaivism is understandably not called so by its practitioners, the Kashmiri Pandits. They plainly call it Shaivism or Trika. In his Trikashaastra Rhasya Nirnaya, the modern day savant, Svaamii Lakshmanji tells that since the thought saw its fullest development in Kashmir, it is properly designated as Kashmir Shaivism.[1] Trika, he explains, is so named as it encompasses the *bheeda, bheedabheeda* and *abheeda* streams, corresponding to Nara, Shakti and Shiva aspects of the essential oneness.[2] This is *advaita* Shaivism, also called *Bhairava Shaastra*. He also identifies the four streams of Trika as *kaula, pratibhijna, krama andspanda*. Thus, *mahaanaiprakaasha* of Shiti Kanttha, the earliest work in Kashmiri language, is a work of Krama, while the *vaakhs* of Lal emphasize Pratibhijna or awareness, with clear enunciation of the pervading oneness.

1.1. Svaamii Raama refurbished the creed

Just as the fullest exposition of the creed of Kashmir found its expression in Abhinavagupta and his disciples, the revival of Shaiva traditions of Kashmir

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[1] Trikashaastra Rhasya Nirnaya, 2006, Svaamii Lakshmanjii, Iishvara Aashram Trust, Ishabar, Srinagar, page 8

[2] Trikashaastra Rhasya Nirnaya, page 5

came through the enlightened *sid-dha* Svaamii Raama and his disciples. Living a full millennium after Aachaaryapaada, Svaamii Raama he founded his aasharam at Fateh Kadal, in the heart of Srinagar around the turn of the 20th century. He also guided a number of devout disciples, who have brought to light the ancient scriptures. A notable tradition established by Svaamii Raama was the teaching of the ancient scriptures, which has continued at the aasharam as well as its branches established in other parts like Karan Nagar. Lakshmanji was initiated in the lore by Svaamii Mahtaab Kaak, one of the disciples of Svaamii Raama. Towards the end of the century, Lakshmanji founded his aasharam at Ishbar, Srinagar, adjacent to the ancient shrine of Guptaganga, in the hoary Sureeshvarii *ksheetra*. This is in the mountain range across Dal Lake, in whose lap the famed gardens Chashma Shaahii, Nishaat and Shaalimaar are located. Ishbar in Nishaat area was founded by the legendary king Samdhimat. He had built a shrine to his guru Iishaana there, from which the modern Ishbar is derived. Lakshmanji's aasharam at Ishbar became instrumental in taking the Shaiva traditions of Kashmir to global vistas through his local, national and international disciples.

1.2. Scriptures of Kashmir Shaivism

Development of the Shaiva thought of Kashmir came through a large number of preceptors, basing their cogitations (*gyaana*) and strivations (*kriya, saadhanaa*) on the scriptures called *tantras*. These scriptures are believed to have been revealed by the Lord himself, in the *vaikharii* state, through his five *shaktis* called *panch mukhas:* shaivii mukhamihoouchaitee These came to be called *paramparas* or *sampradaayas*, or schools in the modern parlance. The traditions or schools can be

classified on the basis of their theistic approach or ideations. While Advaita, the non-dual monism, is the culmination of Kashmir Shaivism, there are scriptures expounding cognate ideations. Accordingly, they are classed as *dvaita* (dualism), *dvaitadvaita* (qualified non-dualism) and *advait* (non-dualism).

The tantras proffering a *dvaita* or dualist exposition are called Shiva *tantras*. These are the *bheedatantras* and are ten in number. Eighteen of the scriptures proffer a qualified non-dual exposition and are called Rudra or *bheedabheedatantras*. The main body of the scriptures of Kashmir Shaivism are *bhairava tantras* proffering an *advaita* or non-dual exposition. These are *abheedatantra* and number sixty-four. These are classified in octets, each ascribed to one of the eight *bhairavas* namely Bahuruupa *bhairavas*, Yaamal *bhairava*, Chandda *bhairava*, Kroodeesha *bhairava*, Asitaang *bhairava*, Ruru *bhairava*, Kapaaliisha *bhairava* and Unmata *bhairava*.

1.3. Three prime masters

Traditionally, the three *sampradaayas* of *dvaita*, *dvaitadvaita* and *advaita* are ascribed to the three sons of Durvaasa Rishii named Aamardaka Naatha, Shrii Naatha and Tryamabaka Naatha, who mastered the *bheeda*, *bheedabheeda* and *abheeda* ideations, respectively. This is evident in the respective three masters attaining mastery over the respective scriptures and practices. As told by Svaamii Lakshmanji in *Trikashaastra Rhasya*, the *bheeda* tradition ascribed to Aamardaka Naatha taught only the ten Shiva *tantras*, the *bheedabheeda* tradition taught by Shriinaatha included the ten *bheedatantras* as well as the eighteen Rudra or *bheedabheedatantras* totaling twenty-eight.

The *abheeda* or *advaita* of Tryamabaka *sampradaaya* includes these twenty-eight together with the eight octets of *bhairava tantras*. Thus, the exposition of Kashmir Shaivism in its final monist evolution includes all the ninety-two scriptures. This is the inclusive creed of *trika* or *bhairava shaastra* known as Kashmir Shaivism. While *bheeda* and *bheedabheeda* traditions remained with Aamardaka Naatha and Shrii Naatha, the *sampradaaya* of Tryamabaka Naatha flourished in two lines. Through *yooga maayaa* Tryamabaka Naatha produced a daughter spawning the *ardha-tryamabaka*, while the main line continued with the *maanasik putra* (psychical son), again produced through *yooga maayaa*. Thus, the *advaitasampradaaya* is said to have thrived though one and a half traditions while the *dvaita* and *dvaitadvaita* traditions developed one *sampradaaya* each.

1.4. Tryamabaka *Sampradaaya*

Masters in Tryamabaka tradition continued to use their *yoogik* prowess to produce *maansik putras* to carry on the *sampradaaya*. Fourteen *maansik putras*, all perfect in their mastery and *saadhanaa* carried the *sampradaaya* forward. The fifteenth Tryamabaka, though accomplished in the mystique, could not produce a *maansik putra* and married a lady of perfect attributes. Their physical son, Sangmaaditya, became the 16th master in the tradition to carry the *sampradaaya* forward. In his travels, tells Svaamii Lakshmanji page 8, Sangmaaditya sojourned in Kashmir and adopted it for permanent residence. His son Varshaaditya, was born in Kashmir and continued the *advaita* tradition. He was succeeded by Arunaaditya, the 18th preceptor, Aananditya the 19th preceptor and Soomaananda the twentieth master. So far, all the disciples in the tradition

had been sons. Soomaananda took Utpaladeeva as his disciple, who in turn took Lakshmanagupta as his *shishya*, neither of whom was a son. Abhinavagupta was a disciple of Lakshmanagupta and thus the twenty-third exponent in the Tryamabaka *sampradaaya*. As we shall see below Abhinavagupta was a legatee in other traditions of *bhairava shaastra* as well bringing about a unique convergence ofthe Shaiva traditions.

1.5. Schools of Trika Shaastra

Trika or Bhairava Shaastra virtually encompasses the whole scriptural diversity of the Shaiva thought of Kashmir, as it developed. Svaamii Lakshmanji apportions this body of thought to four streams Kaula, Pratibhijna, Krama and Spanda. Two of these Kaula and Pratibhijna are seen as gyaana dominated while yooga predominates in the other two schools, Krama and Spanda.[1]

The Kaula stream began with Soomadeeva. It was carried forward by his disciple Sumatinaatha, who in turn transmitted it to his disciple Shambhuunaatha, whose disciple was the redoubtable Abhinavagupta.

Soomaananda from the hoary Tryamabaka line developed the Pratibhijna thought. He wrote the treatise *Shivadrishtii* delineating the contours of self-recognition. His disciple was Utpala Deeva of the *Shivastootraavalii* fame. Utpala Deeva's disciple was Lakshmanagupta, who coached Abhinavagupta in the thought. Thus, the two *gyaana* streams of *kaula* and *pratibhijna* came together in the persona of Abhinavagupta.

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1 Trikashaastra Rhasya Nirnaya, page 10

Krama stream originated with the master Shivaananda. He had three famed female disciples Keeyuuraavatii, Madanikaa and Kalyaanika. They had Govinda, Chakra and Arkanaatha as their respective disciples. Of these the last, Arakanaatha, was too absorbed in his practice that he did not take any disciples. Soomaananda was taught by Govinda, and thus became the legatee of this line of Krama tradition too and transmitted it to his disciples, Utpaladeeva and Lakshmanagupta, and through them to Abhinavagupta. The Krama branch of Madanika flourished through her disciple Chakrabhaanu, then Unjattanaatha who in turn passed it to Udabhatta. The last personage was another of the teachers of Abhinavagupta, making him a repository of all the branches of Krama school.

Spanda, the second yooga school of trika shaastra, was founded by Vasugupta. Aachaarya Vasugupta lived around the second half of the 9th century of Christian era, during the rule of famed Varman king,Avantivarmana. Vasugupta is said to have been guided by a vision of Bhagavaana Shankara to the discovery of Shiva Suutras in the vicinity of Mahaadeeva Mount. As the legend has it, the suutras were written on a huge rock which turned at his touch and revealed the esoteric knowledge. A huge rock, called Shankarapala – the rock of Shankara – is identified as being the one on which the suutras had been written which Vasugupta took down.

Suutras are cryptic compositions of two to half a dozen words, seen as distillation of the profound truths. Brahma Suutras are a well-known body of axioms whose exposition is considered the pinnacle of esoteric knowledge and learning. Savants from Vyaasa, Shankara and Raamanuja have written expositions of brahma

suutras. Vasugupta gave the Shaiva thought of Kashmir a distinct set of suutras which have been explained as delineating the three upaayaas or means of realization– anu, shakti and shaambhu. Ksheemaraaja, in his shiva suutra vimarshini has classified them as per the three upaayas, putting the highest shaambhu first followed by others. Vasugupta was succeeded by his disciple Bhatta Kallatta, who in turn taught Abhinavagupta making him a legatee in it and, thereby, all streams of trikashaastra.

1.6. The golden age of Kashmir Shaivism

The centuries around the turn of the first millennium of the Christian Era, just preceding these first poets of the evolving language of Kashmir, leading to Abhinavagupta, can be called the golden era of the thought and creed of Kashmir Shaivism. This flourishing of the tradition brought great philosophical cogitations to dwell upon the scriptures. Beginning with the Shiva Suutra,brought to light by Vasu Gupta, and the doctrine of Pratibhijna, by Soomaananda of the Trymbaka tradition, the thought saw some of the most gifted minds and visions of the millennium pondering over it and producing works that are still being studied the world over to understood their depth of exposition. The fruition of these minds stands expressed in the works like Shiva *suutra* of Vasugupta, *Shivadrishtii* of Soomaananda and *Shiva Stootravalii* of Utpala Deeva. While the first two were masters and the third was a disciple to both, there is a remarkably paralleling consonance in the cryptic enunciations of *suutras*, the exposition of *drishttii* and the hymns of *stootras*.

These gurus were followed by a huge body of saints, seers and masters who taught and led armies of disciples in various traditions which have come to be

known as *spanda, pratibhijna, krama* and*kaula*. Navjivan Rastogi, one of the latest academic researchershere, names as many as two dozen accomplished masters in the 9th century CE.[1] Most of them lived during the reign of the renowned king Avantivarmana, though many lived into the first decades of the 10th century CE. This century saw the Shaiva creed of Kashmir reaching unprecedented heights in the thought, exposition and exegesis in the person of the great Abhinavagupta himself. He tells having learnt at the feet of about a dozen gurus and traditions within Kashmir. Then he travelled outside Kashmir, for more. This speaks of a flourishing body of schools and teachers, which could not but have filled the valley with exponents and masters, debating discussing and expounding the doctrine in its intricacy and depth.

1.7. The age of Abhinavagupta

Among the contemporaries of Abhinavagupta are included the masters, Bhatta Utpala, Lakshmanagupta, Bhuutiiraaja, Udhbhatta, Bhaaskara, Ujjatta, Kuladhara, Siddhanaatha, Bhatta Dhaamoodara, who wrote on the different aspects of the doctrine, produced commentaries and original expositions and taught the doctrine to a burgeoning multitudes of disciples. This is the period when Dida ruled the state first as the queen and regent and then as the reigning monarch.

Abhinavagupta lived into the next century as the kingship of Kashmir passed to the first Loohara Dynasty in 1003 CE, at the death of Dida through her chosen

[1] Navjivan Rastogi, 1979,The Krama Tanrticism of Kashmir, Motilal Banarasidas, New Delhi, pages 100-33

successor, Sangraamadeeva. Abhinavagupta's reach in the doctrine is legendry. As mentioned supra, he combined in his person the thought streams of all the schools of Trika. The most outstanding output of this mind and absorption is Tantra Looka. Equally remarkable is his training a line of disciples who kept up the work of producing exegesis of the Shaiva thought that had been expounded over the preceding centuries. There, Ksheemaraaja and Vardaraaja, are bright stars of a huge pantheon, together with contemporaries Bhoojaraaja, Soomaraaja, Hrasvanaatha and others. It is remarkable that many of these were also participants in the administrative set up of Kashmir, which accounts for honorific raaja or raajyanka appended to their names. Two ancestors in the immediate lineage of Jayaratha, the great Shaivaexpounder of the 13^{th} century CE, were ministers of the kings of second Loohara dynasty which ruled Kashmir till the birth of Lal.

1.8. The illustrious disciple Ksheemaraaja

In explaining the core tenets of the Shaiva thought, from *shivasuutras* to *iishvarapratibhijna*, the stature of Ksheemaraaja is effulgent:

"An illustrious student of an illustrious teacher, Ksheemaraaja may be ascribed to the close of the tenth or the beginning of the eleventh century. He was both Abhinava's cousin and a pupil. Of all Abhinava's students he is the only figure who is mentioned by name by MadhuraajaYogin in his Gurunaathaparaamarsha. After an examination of the available data, Dr Pandey has established Vaamdeva, Abhinava's uncle, to be his father. Among his own pupils he mentions, inter alia, Shuura or Shuuraaditya, son of Gunaaditya, for whose enlightenment most of his works were written. Among

others he includes Shriraama, Raktika Bhatta, Gargesha with particular reference to the Netra Tantra, and Keshava. Besides Abhinava he mentions Prayaaga as his teacher. There were probably a few more teachers according to a hint thrown by himself."[1]

Rastogi assigns him the date 975-1125 AD, a period of 150 years, though he says that Ksheemaraaja may be 'ascribed to the close of the tenth or the beginning of the eleventh century' (ibid). Jaideva Singh[2] also assigns Ksheemaraaja to the tenth century: 'since Ksheemaraaja was (Abhinavagupta's) pupil, he must also have lived in the tenth century', though it is clear that both lived into the 11th century CE.

Ksheemaraaja has written some eleven books, two of which – *paraapraveeshika* and *iishvarapratyabhigyaa hridayam* – are, respectively, an introduction and an exposition of what we today know as Kashmir Shaivism. Written in the golden age of Kashmir Shaiva *darshana*, by the direct disciple of the great Abhinavagupta, that should be the best possible exposition of the thought and creed that, now, goes by the name of Kashmir Shaivism. In the explanation of the *Iishvara Pratyabhigyaasuutra* 8, Ksheemaraaja clearly mentions *trika, aagama* and others and gives the creed that he explains the name *iishvaraadvaita*. It is worth noting that Maadhava, in his 14th century work, *sarva dharma sangraha*, described this creed as *pratibhigyaadarshana*. That is strikingly close to *IishvaraPratyabhigyaa*, the title Utpala Deeva chose for his work on the subject. Ksheemaraaja's extensive

1 Navjivan Rastogi, *ibid.*, page 166.

2 Pratyabhijnahridayam, Jaideva Singh, revised ed. 1982, Motilal Banarasidas, New Delhi, page 3

exposition of the Shaiva creed is actually, the kernel of this thought.

1.9. Exposition of the creed

In *paraapraveeshika* Ksheemaraaja declares the broad statement of the Shaiva creed of Kashmir. This short treatise is organized around the five major principles, which constitute the crux of the system. His opening couplet summarizes it saying that the whole creation, and all beyond it, is the embodiment of Paramashiva, *prakaasha*. Its activation is called *vimarsha*, the form *shakti,* is inherent in *prakaasha*, or Shiva Himself. After this statement of the position, Ksheemaraaja takes the question of whether the divinity can be different from visible world or be one with it.

All *darshanas*, as well its contractions called religions, accept that there is nothing beyond the ultimate reality, howsoever they may name It. This is the only reality in the whole creation. The logic of all ideations, both philosophical and religious, tells that there simply cannot be anything independent of the Ultimate Reality. If there be anything independent of It, such a thing would be either superior to it, coeval with It, or subordinate to It.If it is superior, i.e. of a higher order, that Itself would be *Parama Shiva* by definition. Likewise, being coeval with It implies being the same.

1.10. The Supervening Oneness

Some religions have posited a situation of parallelism, without realizing that such a position automatically gets subsumed within the Ultimate Reality, else there would arise the problem of multiple ultimate realities, operating in tandem. This goes against the concepts of omniscience, omnipotence etc.

Thus, the situation of being subordinate, cannot be independent. So, the third situation of being of a different nature, implies it having no *prakaasha*. Only *prakaasha* can create. A thing without *prakaasha* would simply not exist. So, there can be nothing other than Parama Shiva. *Prakaasha* is the nature of Parama Shiva and *virmarsha* is its activity, or unfolding.

Ksheemaraaja clarifies that there cannot be anything besides the *paramashiva* in the whole creation. Anything which is not *prakaasha* will produce no *vimarsha* and cannot exist. The enquirer is because of the *prakaasha* and its *vimarsha* and is the highest proof of that *Prakaasha* or Shiva Bhattaaraka. Of course, Parama Shiva is just one name and does not carry any particularity save that it stands for the ultimate reality behind the *vishva* and all beyond it. The ultimate reality is *prakaasha* and its activity is *vimarsha*. There can be nothing without *prakaasha* or Shiva. He alone is, whether the form be the Lord above, the *purusha* below or the *prithvi* yonder.

1.11. Vimarsha of Prakaasha

Next, he describes what this spread or *prapancha* is and how it comes about. This includes the paradigm of 24 *tat-tavas* of Sankhya system comprised of the ten organs of sense and action, ten elements and their essences, *mana, bud-dhi, ahamkaara* and the *purusha/prakriti*. The *tat-tva* scheme outlined in *paraapraveeshikaa*s twelve more *tat-tvas*. These are the five *kanchukas*or cloaks, *kalaa, vidyaa, raaga, kaalaa*nd*niyati, maayaa,* and thefive *tat-tvasshiva, shakti, sadaashiva, iishvara* and *shud-dhavidyaa*. Transcending all these but embodying them all is the *Parama Shiva*.

In the concluding part, Ksheemaraaja explains that that the *vishva* is *paramashiva* and that the whole spread is contained within the *biija*, just as a tree is contained in a seed. The seed and sprouting, the evolution and involution of the *vishva* or *parama tat-tva* would traditionally be explained with the analogy of the common Kashmiri fruit, walnut:

1. Walnut - carrying plant in *biija* form and also the power to grow into the plant – is akin to *Shiva*.
2. About to germinate - when sown underground and ready to germinate - the power to grow to, but not grown is *Shakti*.
3. Germinating - the shell opens, the embryo unfolds, - ready to come out, but still essentially within the shell – *Sadaa Shiva*.
4. Germinated: The shell has split embryo gone out, radicle penetrating downward, plumule upward, but still underground - *Iishvar*.
5. Manifested over ground, the fledgling sapling is *shud-dhavidyaa*, which later under to operation of maayaa gets distinguished as a walnut sapling, then plant and other emanations, like they do in the life of a walnut tree, ending with the re-encapsulation of the essences in the seed, walnut.

Ksheemaraaja also explains the symbolism of *maatrika*, telling that the thirty-one *tat-tvas* from *prithvi* to *purusha* to*maayaa*, the three energy *tat-tvasshud-dhavidyaa, iishvara* and *sadaashiva*as well as the two *shud-dha tat-tvas, shiva*and *shakti* are represented by *sa, av* and *ah*, respectively, forming the symbol to *savah* the complete *biija* of the thirty-six *tat-tvas*.

He tells that the objective of the teaching is to make the person aware of this *tat-tva* reality and oneness of the whole. Once this is realized, the *purusha* is a freed one – *jiivanamukta,* while he still lives. After, death, the person of awareness becomes the Shiva Bhattaaraka himself, since the whole differentiation and spread is due to the imposition of differentiation *idam* or *idantaa* over the oneness, *ahamorahantaa*. Once *ahantaa* is realized, *idantaa*, the otherness falls away, leaving the supreme and sovereign Shiva Himself.

1.12. Knowledge and awareness

Using the twenty *suutras* of Utpala Deeva's *Iishvara Pratibhijnaa*, the awareness of the being, Aachaarya Ksheemaraaja expounds the Shaiva creed of Kashmir in delicious detail. The primary concept here is *chitih*, the universal consciousness. He tells that 'creation is the unfolding of *chitih,* the universal conscience'. The creation is a projection of the chitih, upon its own *bhiti*, the screen. This comes about through the 'universal conscience shrinking to individual conscience', which is called *chit*, to distinguish it from the all-pervading*chitih*, though the two are indistinguishable in essence. That spread 'is the causation' of what is called the universe. It is a play of the *tat-tvas*, seen as the world of myriad objects and individuals.

Ksheemaraaja explains that the 'individual and the universal consciences are relational', that the 'awareness has various facets' and that the 'religious philosophies dealing with the variations of awareness', as they are, appear to present differing perspectives even prescriptions, when in truth these differences are merely the exposition of the various *pramaatrik* states

experienced by the expounders. They are the facets of the same reality, though differing in their conception thereof. That makes for the different creeds being more and less comprehensive and comprehending. Thus, it becomes clear why some creeds fail to provide all answers, and cannot satisfy the questing individual on the path of reaching the ultimate.

1.13. Universality of the five-acts

It may be noted here that the claims and clamour of being appointees of the ultimate is both correct and incorrect, depending upon the level of the kenning. As the *suutra* says, 'individual is but a redaction of the universal'. That way every individual claim is rightful in that it comes from the universal essence, albeit redacted. A well-known tenet of Kashmir Shaivism is the 'universality of five-acts in individual and the universal conscience'. That is the inherent oneness of essences, both being one and the same. Another *suutra* tells that there are'many ways of kenning the five essential acts'.

Unfortunate for the humanity, creeds have the tendency of getting fixated on the ways and interpretations. That is where the claims go wrong; it is not the way of the universalism, the oneness pervading everything cannot be frozen either in state of the time. To be sure it is comforting to have a certainty, have things neatly cut and packaged, to live in the comfort zone of a settled interpretation. Even the people, who love the fixated positions, insist that the quest has to be a perpetual one, that the individual has to be alert to ensure advance in the path. The path has to lead to the ultimate. That in itself is a negation of the truth having been established for all times to come.

1.14. Svaatantriya and Sankoocha

Shaiva thought of Kashmir explains that this is the position of reveling in the redaction or *sankoocha*. This is *vimooha*. As the next *suutra* of Utpala tells 'the individual abides till the universal is in oblivion'. It is no good to perpetuate that oblivion. Awareness is the path to come out of the oblivion. '*Gyaana, the* awareness makes the individual *chit* to see and aspire to become the universal *chitih*'. Here Ksheemaraaja's emphasis, both in *paraa praveeshika* and *pratyabhigyaa hridayam*, on the operation of *prakaasha* and *vimarsha*, and their being essentially differing aspects of the same reality, becomes a good aid. Had *chit* been inherently different from *chitih*, there is no possibility of it attaining the oneness, little prospect of the individual coming out of the oblivion and becoming one with the universal conscience. Indeed, it is '*chitvahnih,*the smoldering *chitih*' abiding deep within that'ignites the ascent'. There begins the ascent of *chit* to the realm of *chitih*, the one becoming whole.

'Gathering power, the kindling lights the way to ascent'. This is technically called '*bal-laabha*'. It ultimately brings '*chidaananda*'. The perception of bliss, brings identification with the universal'. The path to it is '*madhyavikaasa*', though 'many are the means to *madhyavikaasa*', the so-called '*upaayaah*'. Kashmir Shaivism tells that the best and the easiest path, an almost automatic path is the knowledge or awareness. One who has the awareness, has realized the essential oneness, has little need for the ritual prayers, the constant rubbing the forehead at the door and dust, or for observing the prescribed ordinations.

1.15. The path of comprehension

That is why Ksheemaraaja calls thecreed of Kashmir Shaivism '*sukhupaayah*', in the prelude itself. Then, there is *shaktipaata*, the descent of awareness. It may come of itself, though often it is the culmination of endeavours. Other *upaayas* too have been discussed, depending upon the predilection of seeker, the cognition and quest. That includes regular observations, prostrations and chantings, for those who are so inclined, but it is necessary to keep the mind fixed on the ultimate objective of '*samaadhi*' i.e. the *chit* becoming one with *chitih*.

Kashmir Shaivism makes it clear that while practice is needed to stabilize the state of *samaadhi*, awareness rather the fullness of the realization of the *chit* and *chitih* is vital for any advance there. Little can be attained without this realization of *samvit*, the essential oneness and universality of the ultimate reality. That realization of the'union with*samvit* brings imperishable *samaadhi*'. This is 'realizing the perfect I-ness, *ahantaa*';this is being rid of the *idantaa*and coming out of the oblivion. *Iti-Shivam,* this is Shivahood, the perpetual bliss of full awareness.

Chapter II

The Basics Of The Shaiva Creed:

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Paraa Praveesika Text

विश्वात्मिकांततुत्तीर्णाहृदयंपरमेशितुः।
परादिशक्तिरूपेणस्फुरन्तींसंविदंनुमः।

I bow (to the one who is) embodied (as the) world and that beyond it, the essence of Shiva, (which is) in the form of the eternal ParaaShakti, blossoming as Samvit.

> Ksheemaraaja expounds the Shaiva ideation of *advaita*. The world is not an entity different from the Lord, but is the divinity Itself, transformed into different objects, states etc. of its own will. *Vishva*, the creation, is the Lord Himself, the inherent *prakaasha* showing *vimarsha* and leading to a gradual evolution of the world, things and beings constituting the manifest creation.

2.1. The Essence

This whole (creation) is the illumined soul (*prakaashaatma*) of the Lord. *Prakaasha*[1] (and) the

[1] *Prakaasha* is the inherent illumination.

Vimarsha[1] are its nature[2]. *Vimarsha*[3] is the *blossoming*[4] of the real self, the name of creating the world, *illumining*[5] it, and dissoluting it. If (the world or creation) were without *Vimarsha*it (would) have been lifeless (and) insensate, too.

This very *vimarsha,* the Super-consciousness (चित्), power of independent comprehension (चैतन्यं), Self-awakened *ParaaVaak,* Sovereignty (स्वातन्त्र्यं), the Supreme Being's Chief Divinity is also declared by the Aagams to be: Authorship (कर्तृत्वं), Blossoming out (स्फुरत्-ता), Essence (सारो), Quintessence (हृदयं), Vibration (स्पन्द:) etc.

That (*Prakaasha*), which is *sat* (eternal) *tat-tva*, is real (with its) transcending power from Shiva etc. to earth[6] at the (lowest) end. It is the Absolute Being, in self-luminous form, (with which) the world blossoms and gets illumined.

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[1] *Vimarsha* the state and action, that precede actual kindling, (like, say, raising a soon-to-get-lighted candle to ignition point) it is an intrinsic to the nature of Prakaasha i.e. is a characteristic of it.

[2] The realization that I-ness is getting projected as the world is vimarsh. It is also called '*svabhaava*' - reflection of one's nature (Paraapraveeshikaa, Hindi translation, Gurtu, page 8).

[3] Consciousness, understanding

[4] or creating impulse, the *spanda*

[5] i.e. sustaining the world.

[6] i.e. all *tat-tvas* from Shiva *tat-tva*, the 1st to *bhuumi*, the 36th *tat-tva.*

This[1] alone is (the cause[2] of) creating this world sensating it and activating the world too, (which) owes its existence only to this illumination.

Thus (having) come to be created from Maheeshvaraa as *Prakaasha* the world is inseparable[3] (from Him); had it been separate, it'd have been un-illumined.(Thus being) incapable of *Prakaasha,* this world would not have existed[4] at all.

Besides, the world (itself) being divine[5] (it), in no case, can obscure its *Prakasha*-form. (For) it is by getting thus illumined (that the creation gets) established,

Prakaasha being the soul and vital force of this world, how can the world obstruct It (*Prakaasha*); and how, after that obscuring (the world) itself can exist?

> Ksheemaraaja argues that nothing beyond Truth (*sat*), the Lord, or *paramashiva*, exists. *Sat* is the only reality in the whole creation; nothing can exist apart from It. If there be anything independent of It, such a thing would be either superior to it, coeval with it, or subordinate to It. If it is of a higher order, that Itself would be Parama Shiva by definition. Anything coeval with It implies being the same. Anything apart or subservient would be *asat*, having no *prakaasha* and producing no *vimarsha*. Such a thing cannot exist. Hence the world, the *vishva*, cannot but be made of the god-matter itself.

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[1] *Prakaasha* i.e. *Shiva tat-tva*

[2] The world exists because it derives from an existence. Else, how could it exist!

[3] i.e. its existence apart from Him, is inconceivable.

[4] It would have had no power of existence.

[5] i.e. existing as *Prakaasha*

And therefore, this thing, which (both) proves it and disproves it[1] is the proof[2]. (Here, the) researcher, i.e. (the one who is contending or) proving/disproving, is itself the proof, being the knower, and establishes the existence. Of that, proven-in-being[3], what (more) proof (is needed)? This thing, (whose) existence (has been thus) accepted[4],(and the one questioning) having seen it in its own self[5], what (further) proof (is needed for it)?

> Dualism operates on two levels. The first that matter is different from divinity was shown to be untenable. Now dualism of soul or *aatmaa* being different from divinity or god-matter is being examined. *Prakaasha* is the nature of Parama Shiva and *virmarsha* is its activity. Only *prakaasha* is capable of *vimarsha.* Anything which is not *prakaasha* will produce no *vimarsha* and cannot exist. The enquirer is because of the *prakaasha* and its *vimarsha* and his or her own being is the highest proof of that *Prakaasha*.

Thus enquired and cognized, (in) form and pre-existing, Maheeshvara, who is self-effulgent, to all, by self-experience, (stands) proved. And what is (that) proof-seeking, whose basis (i.e. being) itself is the proof? (Would) that *pramaana*, which is dependent upon body,

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[1] i.e. (being/*aatmaa*)

[2] Three aspects of proving/researching are:

प्रामता - (knower) the person, wanting to know or prove

प्रमय - (known) the subject which is to be known or proved.

प्रमाण - (knowledge) the proof or knowledge.

[3] The existence has already been 'proven in the very being' of the researcher.

[4] as, प्रमाता the knower or researcher,

[5] its true nature of knower or प्रमाता hence प्रमाण itself.

praana, colours[1], joys[2] etc. and things known too, (and) particularly ever is experienced (by) knower in one's own form (needs any further proving)? The experiencer'sall power to prove, in new ways, is (also derived) of the *Prakasha* (Shiva). So, (what is the worth of that) poor proof - of what use is it?

2.2. The Spread

Thisperfect I-ness,the *Vimarsha*, representing the totality of alphabet, the essence of everything, is Param Shiva (Himself) blossoming into the thirty-six *tat-tvas.*

> Two ideations central to this are *ahantaa* (I-ness) and *idantaa* (this-ness). The first, ahm, is the conception that 'I am all there is'. It is the state of *parama Shiva*. The second, *idam*, is thinking that 'I am this world', which occurs at the level of *purusha*. It is this change of ideation, or self-image so to say, that the differentiation proceeds. *Ahantaa* is the contraction of the consciousness and *Idantaa* is its expansion. The play of *srishttii* is the shrinking and expansion of the awareness of being, I-ness and this-ness, the evolution of One into 36 *tat-tvas* and their involution back into the One.

The thirty-six *tat-tvas*(one Parama Shiva and the five pentads), from Shiva to earth are these:

Creative energy (1)

Subjective/objective (5) principles

Kanchukas: (5) cloaks of obscuration

Creation	knowledge	attachment	experience	Space
Objects of limited individual experience: (5)				
purusha	prakriti	intellect	ego	mind
Sense organs: (5)				
ears	skin	eyes	tongue	nose
Action organs: (5)				
speech	hand	foot	urethra	anus
Perceptions: (5)				
word	touch	form	taste	smell
Gross objects: (5)				
space	air	fire	water	earth

The 36 *tat-tvas* are summarized in a number of ways:

a) *Shiva* is *Sat* (True), absolute *tat-tva*, other (35) are derived from it.

b) *Shiva, Shakti, Sadaashiva, Iishvarya* and *Shudhavidyaa* are *shudha* (pure) *tat-tvas.*

c) *Maayaa* to *purusha* are *shudha-ashudha* (pure-impure) *tat-tvas.*

d) *Prakriti* to *prithvi* (31) are *ashudha* or impure *tat-tvas.*

e) Shiva and Shakti are also called *shivatat-tvas*

f) *Saddaashiv, Aisharya and Shudhavidyaa* are *Vidya tat-tvas*

g) *Maayaa* to *prithvi* are *Aatmatat-tvas.*

Here (are) their characteristics:

1. Shiva

Shiva *tat-tva* (is) the name of embodiment of full power of Will[1], Knowledge and Action. Parama Shiva (is) Solitary, Perfect, having the nature of pure bliss (पूर्णआनन्द).

2. Shakti

The Will[2] to create this world having caught[3] firmly, and, willed un-restrained-ly (to create) the desired (object), thefirst *spanda* (cosmic vibration) of Param Iishvaraa (in this direction) is Shakti *tat-tva.*

3. Sadaashiva

Sadaashiva *tat-tva* is that state (when) this world, already existing (in the *biija* form), is about to sprout[4] but stands shrouded by its own I-ness (अहन्ता):

4. Iishvara

Iishvara tat-tva (is the) state (when it has) sprouted[5] the world (but yet remains) shrouded[6] with I-ness(अहन्ता).

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[1] 'Will, Knowledge, Action' (capital letters) are the absolute attributes, distinguished from their limited versions 'will, knowledge' and 'action' (small case), respectively.

[2] Having firmly resolved to create this world.

[3] The attribute of absolute Will extends up till this stage. Thereafter, the absolute 'Knowledge, Will' etc. get curtailed becoming limited 'knowledge, will' etc.

[4] about to sprout - *nimeesha*

[5] sprouted - *unmeesha*

[6] i.e. not yet differentiated from I-ness. (अहं) is still dominant over 'this' (इदं) i.e. the cognition is bn-vga ('This am I').

5.Shud-dhaVidyaa

Knowing (that) I-ness (अहन्ता) and this-ness (इदन्ता) are at par[1], it is (the fifth state called) *Shud-dhaVidyaa*.

> The first five tat-tvas - Shiva, Shakti, Sadaashiv, Iishvar and Shud'dhVidyaa - are shud-dha tat-tvas, because they are unpolluted of maayaa.
>
> Shiva tat-tva: is absolute Ahantaa or I-ness, with power of Prakaasha and Vimarsha. It is total Cheetanya, svaatantrya Sovereignity and Gyaana.
>
> Shakti tat-tva- The first movement (spanda) in Shiv tat-tva transforms it into Shakti. It carries Will to create.
>
> Sadaashiv tat-tva- The desire to create, reduces the Gyaana to volition -ichhaa. The first consciousness of knowledge appears. I-ness is still overwhelming but a vague experience of 'objects' surfaces.
>
> Iishvar tat-tva- 'this', the universe, begins to turn discernible, though it is still seen as 'I'. 'I' and 'this' (aatmaa and jagat) are perceived, but there is still knowledge that 'this is 'I'. Power of gyaana is further reduced.
>
> Shudhavidyaa *tat-tva* : Intelligence has been reduced to action (*kriya*). Objects appear to be distinct from self; *ahm* (I) and *idam* (this) are exactly balanced i.e. 50:50. Now they'll get differentiated. Hence it is also called *paraa-aparaadasha*, the thresh-hold between *paraa* and *aparaa*.

6. Maayaa

Maayaa is the faculty differentiating Itself from objects.(Maayaa is in operation) when Parameeshvara, by His power using *Maayaa Shakti*, obscuring His (true) form, accepts the limited state, which is named *Purusha*.

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[1] i.e. the consciousness of अहम् (I) and इदम् (this) is coequal.

And the one deluded by Maayaa, bound by *karmaas*, is (called) *Sansaarii*; the delusion (of *purusha*) is that I'm separate from Parmeeshvaraa.

However, (that delusion) doesn't accrue[1] to Parmeeshvara, like the magic, (created) by the magician, of his own free will, does not delude him.

> With the first *spanda* Willing to create the *vishva*, there arises the differentiation or duality, the difference of the world to be created (*idam*) and the one Sovereignty (*aham*) that is going to create it. The sovereignty which knows that It is everything and all, is *ahantaa* or I-ness. The world is this-ness or *idantaa*.
>
> The play of creation, as Ksheemaraaja tells it, is this differentiation getting more and more internalized. It is said not to exist at all at the level of Shiva and Shakti *tat-tvas*, gradually deepening over the next three *tat-tvas* - *sadaashiva, iishvara* and *shud-dhavidyaa*. Maayaa accentuates the differentiaton of *ahamandidam* and envelopes I-ness (*ahantaa*). That is *purusha* seeing itself as different from the Sovereignty.

With rise of knowledge (the *purusha* comes to) realize Power and Consciousness and thus freed (from delusion, the *Purusha*) becomes Parama Shiva Himself.

Kanchukas : (7-11)

The Omnipotent, Omniscient, Perfect, Eternal and all-pervasive (Being)of unlimited (असंकुचित्) energies adopts limitedness(संकोचत्), (by) taking *kalaa, vidyaa, raaga, kaala, niyati* forms, respectively, (and thereby appears as the *purusha*)

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[1] i.e. does not delude Him.

12. Purusha

Here,

Kalaa is the name of *purusha's* limited creational power,

vidyaa, is the cause of a limited knowledge;

raaga is attachment with sense objects;

kaala is the feeling of being and not being present, respectively, hiding it under the tenses past etc.[1]

niyati is, the distinction that 'this I've to do', 'this I don't have to do'.[2]

> Divinity limited by five *'kanchukaas'* and *maayaa* is called *purushaa*. The state of being bereft of the all-encompassing powers and being bound by *maayaa* is called *pashudasha* (the bound one); the being moving among the world (*idam)*, because it has lost oneness *(aham)*, is termed *Sansaarii*.

These are the binding principles. These five, concealing its own form, are called cloaks (*kanchukaas*).[3]

13. Prakriti

Prakriti is (the) base (of *tat-tvaas*) from *mahat* (i.e. *bud-dhi*) and other sending at *prithvi*... and in this

---

[1] i.e. hiding the universality of time under the limitations or the veils of past, present and future.

[2] i.e. one has to choose either of the two and not both.

[3] Shiva limits Its sovereignty by adopting the five cloaks, which, causing the delusion of lack of power, knowledge... etc. operates to limit the cognition of the *tat-tva state.*

Satva, Rajah and *Tamas* are in condition of equipoise and undivided (in) form.

14. Bud-dhi

(That which) decides and assimilates reflections of *vikalpas* (thought constructs) is *bud-dhi.*

15. Ahamkaar

Ahamkaara is the name of instrument that gives the feeling that 'this-is-mine' and 'this-is-not-mine'.

16. Manah

Manah is the instrument of thoughts and desires.

These three (bud-dhi, ahankaara and manah) constitute the antahkarna (the inner organ).

17-21. Organs of knowledgeand22-26. Entities

Ear, skin, eye, tongue and nose (are the) five *gyaanaindriyaas* the means of perceiving the entities sound, touch, form, taste (and) smell, respectively,

27-31. Organs of action

Speech, hands, feet, anus (and) sex organ are the five *karma indriyas*, the means (for the bodily activities), speech, handling, locomotion, excretion (and) enjoyment, respectively.

32-36. Perceptions:

Sound, touch, form, taste (and) smell, (in) usual form, are the five *tanmaatraas* (or the limited functions), (the five *mahaabhuutas* or the gross elements, the lowest level of evolution of *Chitih*, are ether, air, fire, water and earth. Here) ether (or *aakaasha*) gives space; air (or, *vaayu*) sustains life; fire

(or *agni*) burns and cooks; water (or *apah*) quenches (thirst) and is liquid in form; earth (or, *prithvi*) sustains.Sound, touch, form, taste (and) smell, (in) usual form, are the five *tanmaatraas* (or the limited functions), (the five *mahaabhuutas* or the gross elements, the lowest level of evolution of *Chitih*, are ether, air, fire, water and earth. Here) ether (or *aakaasha*) gives space; air (or, *vaayu*) sustains life; fire (or *agni*) burns and cooks; water (or *apah*) quenches (thirst) and is liquid in form; earth (or, *prithvi*) sustains.

> The conception of a continuum of reality implies a cyclic transformation in either direction. The change from *ahantaa* to *idantaa* leads to differentiation of the one reality into manifold forms. The reverse would be becoming aware of the self-imposed *idantaa* which would lead it to *ahantaa*. That is *pratyabhigyaa*, the awareness that it actually there cannot but be oneness and that the perceived multiplicity is evolved differentiation. It is like seeing the vast organic chemistry as a simple play of carbon and hydrogen atoms, with a sprinkling of oxygen and nitrogen. Add a little oxygen and some heat and the whole organic world literally burns down to carbon dioxide and water.

2.3. The Seed

Just as the banyan-seed is the energy-form of a huge tree, so is the heart-seed (हृदय बीज, the energy form of all objects) moving and unmoving, in this world.

Thus, in the scripture (Paraa Trimshika) it is written that Paraa Bhattaaraka (i.e. Parama Shiva – also termed *samvit shakti*) contains this world inside (Itself) in the form of *biija mantra*.

2.4. The *Maatrika*

How (does the world exist in seed)?

Just as a pitcher, vase etc. (which are) the clay's (given) shapes are in real sense forms of clay; and just as water and other liquids, on analysis of their formed shapes, are basically water, similarly, (the 31) *tat-tvas* from *Prithvi* to *Maayaa*, on analysis, are sat (सत्).

In this word (सत्). too, (स is) the form giving meaning of the *root,* if the suffix bit (त्) be left off, ordinarily the letter (स) alone remains.[1] Under it[2], (are represented) 31 *tat-tvas.*

Beyond that (letter स) are *Shudhavidyaa, Iishvara* and *Sadaashivatat-tvas*, the energy forms of *shaktis, gyaana, kriyaa* and *ichhaa* respectively, and (औ) is the symbol and form of the essence of all (that is) unique (and) Shakti-imbued. So, they exist there in (औ) (and with (स), it compounds to (सौ)).

> A few subatomic particles make up element hydrogen. It then leads to formation of all the hundred-odd elements of the physical world, which constitute all things around. That is differentiation, the evolution. Its reversalis breaking the multiplex back into the singular subatomic bits. Deeper down, there would be just energy. That is what was there at the time of big bang. A single unit!

1 सत-root is अस + अतHere अof अस is dropped and स + अत, is formed which is सत and means 'existence'. Deletion of त- does not change its meaning.

2 i.e. स which is the symbol of 31 *tatvaas, (maayaa to prithvi).*

2.5. The *Mantra*

And beyond these, above and below, the creation emits (through two dots of) *visarga* (:). Thus, is formed (सौः) the *hridya-biija*, the chief *mantra* itself, world-imbued, world transcending form of Param Shiva Himself, arising from Him and merging in Him, which (arising and merging) is Its nature.

> A like idea is represented by the limitation (*sankoocha*) of the *chitih shakti* unfolding as the *vishva* and the reverse, i.e. *chit* becoming unlimited (*asankoocha*) or *vikaasa* the realization of being one single reality. This is the *biija*. We see a rough analogy of this *biija* cycle in cycle of a single seed, growing into a tree and then getting shrunken into the single seed, again. Ksheemaraaja explains this in the symbolism of *hridyabiija* (सौः). This ideation is possible because the whole is actually arisen from one single thing, *prakaasha*, playing out and can get involuted when it ceases to play.

Thus, whoever knows and entersthe *hridya-biija*, (सौः) in*tat-tvas*, he is initiated in real sense. He becomes a *Jiivan Muktah* (जीवन मुक्तः, even though he) bears *praanas* and keeps performing the worldly acts and on leaving the (physical) body, he becomes Parama Shiva Bhattaaraka.

Chapter III

The Tenets Of Kashmir Shaivism:

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Pratyabhigya Hridayam Text

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Prelude

नमः शिवाय सततंपञ्चकृत्यविधायिने।
चिदानन्दघनस्वात्मपरमार्थावभासिने।।१।।
शंकरोपनिषत्सारप्रत्यभिज्ञामहोदधेः।
क्षेमेणोद्ध्रियतेसारः संसारविषशान्तये।।२।।

I bow to Shiva, the eternal author of five-acts[1], the Being of consciousness and Bliss. (Here is), the essence of Shankara's Upanishads (i.e. the Shaiva scriptures), the secret of Pratyabhigyaa (Recognition), distilled by Ksheema (Raaja), to still the vicious world.

Here, a little of Iishvar Pratyabigyaa's profound teaching, is being opened up for:

i. those of young (innocent) intellects;
ii. (those) who haven't made strenuous efforts in logic;

[1] The five acts (पंचकृत्य) are सृष्टि (creation), स्थिति (stabilization), संहार (dissolution), पिदान (concealment or withdrawal), अनुग्रह (grace)

iii. (those) desirous of *Shaktipaata*[1] on them for identification[2] with *Parameeshvara*, (and)

iv. a few (others) resorting to sheer devotions[3]

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1 शक्तिपात- descent of *shaki*; the *anugraha* of instant realization of being Shiva.

2 समावेश- identifying oneself as Shiva, uniting with Shiva or being one with Him. Kashmir Shaivism takes *advaita* to its logical culmination of the *jiiva* being Shiva Himself. Realizing this identification is *samaaveesha*.

3 The verse can be read as one single desirous person with these characters (as Jaideva Singh has done). It, however, is easy to see that four categories of people, or in the modern parlance, four target groups are being described. That four different groups are meant can also be seen in the very character of the groups detailed: there is clear mutual exclusivity as. स्कुमार cannot be expected to have done तीक्षणपरिश्रम: nor can अभिलाषिण: be casual devotees, who are described as the last group, भक्तिभाज.

3.1. chitih

Creation is the unfolding of chitih, the universal conscience,

That self is divine, and the cause of all, is realized there (in Iishvara Pratyabhigyaa) by easy means (and this) is also the grand fruit (thereof); to reveal (which, it) is said:

चितिः स्वतन्त्रा विश्वसिद्धिहेतु॥१॥

The sovereign[1] *Chitih*[2] is the cause of the unfolding[3] of creation. (विश्वस्य) 'of *vishva*' (comprised of) *tat-tvaas* from *sadaashiv a*and ending at *prithvi*, (सिद्धौ) '*sid-dhava*'is manifesting, illumining, stabilizing and resolving in itself, and resting in the Highest Experient itself i.e. in dissolution. The Immanent manifestation, *Chitih* (चितिः), the only goddess, is *svatantra*, (स्वतन्त्रा, which is) the unparalleled self-consciousness. (It is) non-distinct (from) Shiva Bhatt-ttaaraka[4], (and) is the cause – (हेतुः of *vishva*). The

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[1] स्वतन्त्रा -Param Shiva is self-sufficient and needs no aid, nothing else to manifest

[2] चितिः - universal consciousness, the essence, Param Shiva, the 'Supreme Being' चितिः must be differentiated from चित्ता which is the individual consciousness and चितम् denoting that which ponders over the highest mind.

[3] सिद्धि -menifestation; the cycle of creation, stabilization and dissolution.

[4] Bhatt-ttaaraka - 'The word is derived from भट्ट ('Bhatt-tta) which means 'to nourish'... Bhatta, Bhattaara or Bhattaaraaka literally means "the Lord that nourishes or supports' (Jaideva Singh, *Pratyabhigya Hridayam*, p.125). It is the honorific frequently used for Shiva, the lord, in the text.

creation unfoldsonly by (*Chitih's*) projection, (which) stabilizes it too, and by ceasing the projection, it folds up (i.e. dissolves): personal experience witnesses is all.

Others (hold that the world) is because of *Maayaa, prakriti etc.*, but to ken *prakratii* etc. as being separate from *prakaasha* of *chit,*(and thereby) *prakaasha*-less, is erroneous. (something lacking *prakaasha*) can in no way be the cause (of the world) (for, they) alone can enlighten which have originated from the light itself. (Hence) *chitih* alone is the cause and nothing else[1] (can be the cause of the world), in any way.

> Holding extraneous things as the cause of the creation of world is illogical. The goal of life, is *muktii*, i.e. becoming one with the Reality, the Universal Conscience, i.e. *chitih* or *Prakaasha* which is also called *Param Shiva*, *Param Brahma* etc. It implies an acceptance that, on attaining *muktii*, thatthing becomes one with *Prakaasha*. But, how can something which is not made of *Prakaasha* become *prakaasha*? Only those things which have originated from *prakaasha* can become *prakaasha*. Hence the world is not caused by any non-*prakaasha* thing, but of *prakaasha* Itself.*Prakaasha* and *Chitih* being the same, the cause of the creation can be nothing but *Chitih*. If we accept that the beings, *jiivas*, are capable of becoming one with Ultimate Reality, *chitih* or *prakaasha*, we must concede that they have arisen from It. This is further elucidated in the closing chapter of this work, PBH.

[1] i.e. *Maayaa, prakriti* etc., if seen as separate from *chitih*, can in no way be the cause of creation.

Another meaning of this (*suutra*), is to know that place, time and form (having been) created and vitalized by *Chitih*, they (i.e. place, etc.) need not penetrate Its real self (because) It is all-pervasive, eternal (and) perfect.

They ask if this world is not even a bit separate, (and) no different, from *Chiti*, (then) how[1] is (*chitih* and the world in a) cause and effect relation? (The answer is that), in the highest sense[2], the import of cause and effect is just that *Chiti* alone is divine, pure, sovereign, (and) all-encompassing and the world automatically flourishes in that limitlessness.

Since It (*Chitih*) alone is the Knower, Knowledge and Known[3] of this world, (and) the cause of its creating and illumining, therefore, Its free, limitless and self-luminous manifestation gets proved (by the) new objects manifesting in (various forms, and hence) no petty proof[4] is befitting or worthy (here).

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[1] The objection raised is this: if the world and chitih are the same, how can we say that it is a cause-and-effect relation; how can *chitih* be the cause (हेतु:) and world the effect, if both are the same?

[2] In the highest sense the causal relation does not mean succession but simultaneous expression (Jaideva Singh, Pratyabhigyaa Hridayam, page 45).

[3] प्रमातृ (knower or the subject), प्रमाण (knowledge, proof) and प्रमेय (the object known) are the three dimensions of existence. Since all of them are chitih Itself, the proof being dependent on the same chitih is too piffling a thing to be able to prove (or disprove) *chitih*, Thus, *Chitih* being the Reality itself, is beyond proving.

[4] As seen above, the so-called *pramaana* (proof) is, in fact, unworthy of proving the Reality. See also Paraa Praveeshika , chapter I *supra*.

Thus, it is said in Trikasaara:

स्वपदास्वशिरश्छायां यद्वल्लङ्घितुमीहते।
पादोद्देशेशिरो न स्यात्तथेयंबैन्दवीकला।।

If one's foot tries to step over the shadow of one's head, the head isn't caught under the feet: such is (endeavour of) this proving art.

As It (*Chitih*) positions this world in harmony with Ultimate Oneness, the Supreme Self, and causes its destruction too; hence It is Sovereign. (When) the knowledge of this Sovereignty comes, in form of *bhooga* (experience) and *mooksha* (liberation), it becomes the cause of the attainment of the world: the purpose (of the *suutra*) is also to intimate this.

And, again, the world of colours, comforts, body, *praana* etc., is created by a gradual merging knowledge (*pramaana*) with subjectivity through *vimarsha*: knowing that (chitih) as the cause is the way (for *mooksha*) – hence it is called the easeful way.

As told by Shrii Vigyaana Bhattaaraka:

ग्राह्यग्राहकसंवित्तिः सामान्यासर्वदेहिनाम्।
योगिनोतुविशेषोऽयं संबन्धेसावधानता।।

The knowledge of *graahya* (giver) and *graahaka* (taker) is common to all embodied ones; *yoogiis* excel because they are mindful of this relation.

Chitih, being singular, (implies) that there is no differentiation of space and time. The dualists thinking it is different do not register this reality[1]. The word '*Svatantra*', tells that *Chiti*, called the essence of

[1] *Chitih* tells that space and time, being included in it do not indicate any difference but *baheedvaadiis* hold that the two are different and hence do not know the reality.

Maheesvara, is supreme (in contrast to the) variant interpretation of *Brahmavaadi* is (that it is inactive), while the words *'vishva'* etc., (tell) that it (*Chitih*) has unrestricted power, is the cause of everything, the simple means and the great reward.

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3.2. *bhiti*

Chitih projects the world
on the screen of its own *bhiti*

Now if, *chitih* be the cause of the universe, materials (would be) needed for it, (and thus)[1] would occur dualism. (To quell) this doubt, (the author[2]) says:

The common idea of creation of the world is that the Lord, when He wanted to create man took the material, (clay as per the Semitic ideation) and made it into a man. That is dualism, the coeval presence of the creator and the material He uses. It is also said the God first created the material. But from what - from His own being or something else? The first *suutra* stated that it was from Itself. Now if that was not from Itself, but from somewhere, that would imply an independent existence for that material, apart from God. So God is not the only one out there. Then, there is the question of upon what was this creation situated. Did space exist *a priori*? That would posit the existence of a third thing. The usually proferredparadigm of the Lord God sitting in his heaven, bringing mud from different places, fashioning beings out of it and putting them out in the space, negates the claims of oneness. Ksheemaraaja responds to the argument: "Now if *chitih* be the cause of universe, it'd need materials to bring about the world and thereby would've to abandon the idea of non-dualism because it (*chitih*) has fallen upon another non-*chitih* material to create the universe. That material being a different entity, would imply a dualism leading to questioning of the *advaita* or non-dual nature of the whole universe as having emanated from

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[1] The expression here says 'non-abondonment of dualism would occur' i.e. dualism cannot be denied as bringing in a material implies that there is *chitih* as well as the non-*chitih* material used for creation.

[2] the author of *Iishvar Pratibhijnaa*, Utpaladeeva.

chitih)". Another issue here is how did the *vishva* come about. Did it come about by itself, or was it under a different force, like saying that *avidya* sprouting from *maayaa* led to the creation. That also brings in dualism.To quell this doubt, Kheemraaja quotes the following *Suutra* from *Iishvar-Pratibhijnaa* (IP).

स्वेच्छयास्वभित्तौ विश्वमुन्मीलयति।।२।।

(*Chitih*) unfolds the universe by Her own will, upon Her own screen[1].

(Chitih) by Her own will (स्वेच्छया), not as *Vedantins* and others say, by another's will, andnot with any needed materials and hence the aforesaid *svatantryah*, does not suffer loss (as would've happened by taking another's aid); (Chitih creates) on Her own screen (स्वभित्वौ) i.e. on Itself, not on any other thing. (As it is), the afore-defined (विश्वम) 'universe'[2], (उन्मीलयति) unfolds[3] like a city in a mirror, being non-distinct and yet different (from the city). Unfolding is projecting what is already existent there. Thus, the universe, identical with *Prakaasha*-form (of *Chitih*) is said to exist in It.

With this *suutra*, Kheemraaja disposes off the objection of material and agency. Universe, the expanse from *sadaashiva* to *prithvitat-tva* is already existing in *chitih*. What is known as creation is simply a projection of *chitih* upon Her own screen, by Her own will.

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[1]i.e. in herself as the basis of the universe, Jaideva Singh (*ibid.*, page 51)

[2]i.e.from *Sadaashiva* to *Prithvi tat-tvas.*

[3] i.e. the universe which already is present in *Chiti* is simply projected out.

3.3. *sankoocha*

Universal conscience shrinking
to individual conscience, is the cause

To establish That universe's form, in constituents, he[1] says:

तन्नानाअनुरूपग्राह्यग्राहक भेदात्।।३।।

That universe has various forms (because of) object-subject differentiation.

How come? 'That' world (तत्) has 'various' (नाना) 'forms' (अनुरूपाणं) corresponding to the respective states into which *Chiti* (is being) differentiated (भेदात्) i.e. being diversified as objects (ग्राह्य) and subjects (ग्राहक).

Creation is descent from *ahantaa* to *idantaa* or from *shiva-ness* to *prithvi-ness*, at the two ends of the *tat-tvas* spectrum. Subject is self, the one who knows, the object is the known. In shivahood, everything is seen as one - *ahantaa* or I-ness, the knowledge that 'I am all'. As oneness differentiates, objectivity, or this-ness or *idantaa*, increases. This is the spread called creation. The different stages *Chiti* are called *pramaatras*, the experients. Depending upon the *pramaatra*, the state in which perciever is, the Reality is perceived in such a state. The experient in *purusha* stage sees the water as an entity different from itself, just as an ignorant person sees ice, water and vapour as separate entities. In states where *ahantaa* is dominant, Oneness is perceived and where *idanta* predominates, there is the experience of diversity or the differentiated-ness, the variety of subjects and objects.

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[1] Utpala Deeva, the author of Iishvara Pratyabhigyaa (I.P.)

As I-ness is dominant in Sadaashiva*tat-tva* and This-ness is incipient, the objective universe is seen in an intermediate form. Shrii Sadaashiva Bhattaaraka is seen governing this group of experients, called *mantra-maheeshvara,* cognised and situated (there) by Parameeshvara's will.

> Transition of *Chiti* from Shiva *tat-tva* to Prithvi *tat-tva* is a play of I-ness (*ahantaa*- 'I am Shiva') and 'This-ness (*idantaa*- 'I am this'). The first two *tat-tvas,* Shiva and Shakti, are deemed coequal; Shiva carries only *ahantaa* and Its first Will to create gives rise to the first *spanda* transforming it into *Shakti,* wherefrom it proceeds to further objectification.
> *Sadaashivatat-tva* stands At this first step towards objectification. Since *ahantaa* is still dominant, the experient perceives unity of objects not diversity. This state is also called '*mantramaheeshvara*', though *idantaa* is present,it is still incipient. Hence, at this stage, the *pramaatras* are dominated by oneness, and see *prameeya* as identical with One Reality.

With *Iishvara tat-tva* becoming distinct, 'This-ness' and 'I-ness' are equally possessed of authority, and the universe[1] gets perceived as the object. Accordingly, *IishvaraBhattaaraka* governs the *Mantreeshvara* group.

> In next stage, i.e. *Iishvara tat-tva,* the *idantaa* (This-ness, objective world) keeps growing, but the differentiation is not complete as *ahantaa*(I-ness) is equally dominant. This stage, also called *mantreeshvara,* represents a state of equilibrium between I-ness and This-ness. Objects are becoming manifest, but still lack what may be called an independent identity.

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[1] Universe is perceived as the consciousness of 'I am this' geting strengthened or increases. Note that this is not something out there, but the mental progression to a consciousness that 'I am this' world.

> They are 'seen' yet 'known' as a manifestation of One. Thus, this *pramaatra* kens *prameeya* as tending to be different, but still displaying Oneness.

In Shud-dhavidya stage, which is governed by Shrii Ananta Bhattaarka, many-branched distinctions (are instituted, and) further differentiations (thereof) having occurred, the experients become the *mantra*-group. The objects are being perceived as the sole essence, (and) universe[1] is differentiated as an objectivity.

> At the *Shud-dhaVidyaa* stage, *idantaa* has gained dominance. *Pramaatra* at this level, failing to see Oneness as the only essence, discerns the *prameeya* as different. This group of objects is also called '*mantra*'. Now, oneness having given way to diversity, objectification is on its way.
> It may be noted that the same Reality is transforming itself into different states. The same *tat-tva* experiences different stages. The one experiencing is called pramaataa and what is experienced is prameeya, the knower and the thing that is known. Ksheemaraaja earlier expositions on proof and the researcher is in this implication.

The experients present above *Maayaa*, (are called) *Vigyaanaakalaas*; devoid of (the sense of) agency, (they are) of the nature of pure awareness,

Like-wise, and not very different from them in essence, are (the other states) the so-called *Sakala* and

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[1] i.e. the Reality itself having differentiated away from One-ness of ahantaa to idantaa's multiplicity perceives the One Reality as a multiplicity.

Pralayaakalaas, acquainted with their previous states: these constitute the objectivity or field of experience. The experients of void (शून्य-प्रमातृणां) in *maayaa*, (called) *pralaya keevalins*, are engrossed in their own nature and their experiences (and) are known as such (i.e. *pralaya keevalins*).

(The states below *maayaa*) upto the *prithvii tat-tva*, (and) those stationed therein, all different and limited, are (called) *Sakalas*. And, like-wise (limited) are (their respective) experients, too. Transcending it all[1] is Shiva Bhattaaraka, whose singular constituent is *Prakaasha*; *Prakaasha* is also His single mode.

Again, in Parama Shiva, who is Transcendent and Imminent, the Highest Bliss,the mass of *Prakaasha*, known to illumine (all *tat-tvas*) from Shiva to earth – everything, inidentity with (Itself) – (the *chitih*) flashes out. And, in reality, there is no other object, or subject, but *ParamaShiva Bhattaaraka* alone here, in various varieties and manifestations, manifesting.

This is the implication of this *suutra* (3).

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[1] Transcending all the experients from *Mantramaheeshvaras. mantreeshvara, mantra, vigyaanakalaa*, to *sakala, pralayakalaa*, and *pralaya keevalins*. All these experients are one with their corresponding states i.e. seeing only that state and believing it to be their 'being'. Shiva Bhattaaraka alone, being Prakaasha both in constitution and mode, transcends them or knows the *ahantaa or I-ness.*

3.4. *tat-tvas*

The spread of tat-tvas,
the qualities, is the world of myriad objects

Just as the Lord is the body of universe, like-wise

चितिसंकोचात्माचेतनोऽपिसंकुचितविश्वमय:॥४॥

Chiti i.e. consciousness (when) contracted is *aatmaa*, and so, for (individual) consciousness too, the universe is a contracted or limited (entity).

> As explained in *Suutra* 3, the experient (*pramaataa*) experiences the thing (prameeya, e.g. world) as a reflection of its own characteristic. *Jiivaaatmaa* being a contraction, sees the world too as a contraction, i.e. in a limited form.

ShriiParama Shiva holding the world non-differently, as one with Himself, in Sadaashiva and other appropriate forms, flashes forth first as non-different from consciousness (*chit*), of which state *AnaashritaShiva*[1] is a synonym, being more object-less than nothingness[2] itself (and) non-distinct from *Prakaasha*. Being *Prakaasha*, it springs forward (i.e. manifests) that *chit*-essence, in the shape of congealed

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[1] In the sequence of tat-tvas the first i.e. *Shiva tat-tva* is followed by Shakti *tat-tva* and then Sadaashiva*tat-tva*. Shiva and Shakti *tat-tva* are reckoned almost identical in consciousness of *Ahanta*. *'AnaashritaShiva'*, is a stage interposed between Shakti and *Sadaashivatat-tvas* where knowledge of Oneness with *Chitih* gets veiled. Hence in the next i.e. *Sadaashivatat-tva*, the previously perfect *Ahantaa*, (I-ness) begins to be influenced by *idantaa* (this-ness) though I-ness is still predominant.

[2] Nothingness (शून्य) is the 'absence of the objectivity or objective context' (Jaideva Singh *ibid.*, page 129).

forms, into the totality of *tat-tvas* (principles), *bhuvanas* (worlds), *bhaavas* (entities) (and in) their corresponding experients etc.(and thus) Himself also gets manifested or known.

> Having explained that everything originates in *Prakaasha*, the process of descent or contraction from the Universal Conscience (*chitih*) to individual conscience (*chiti*) of the objective world is explained as a process of precipitation from the essence into objective. The world, which is already present in a non-different form, gets differentiated as the ideation moves from *ahantaa* to *idantaa*. However, the essential Oneness pervades it all.

And just as the Lord is the body of the universe so the *chiti* (चिति) in the constricted individual *aatma* (संकोचात्मा experients) is a constricted (संकुचित) form of *chit*[1] (taking up the) *Cheetna* (चेतनो consciousness) embodied as (ग्राहकः individual) like the seed of a *vatta*-tree (वट), contracted (संकुचित) yet a complete universe (अशेषविश्व रूप).

Hence says Sid-dhaanta: (विग्राहोवग्रहीचैवसर्वविग्रहविग्रही) 'One body and the embodied include all bodies and all the embodied'.

Tri-Shiroo[2] too declares:

सर्वदेवमयः कायस्तंचेदानीं शृणू प्रिये।
पृथिवीकठिनत्त्वेनद्रवत्वेऽम्भः प्रकीर्तितम्।।

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[1] i.e. carries the entire universe in Itself in a contracted form.

[2] Three-headed Bhairava. Three heads represent the three *Shaktiis Paraa*, *Paraa-aparaa* and *Aparaa* standing for identity (*ahantaa*), (*Ahantaa–Idantaa*) identity-distinction and distinction (*idantaa*), respectively.

'All forms of *deevas* are in the body here, Listen O dear! Earth is called so for its solidity, (and) water for (its) fluidity.'

It begins as follows:

त्रिशिरोभैरवः साक्षाद्व्याप्य विश्वंव्यवस्थितः।

'The three-headed Bhairavah actually pervades the entire universe.'

And ends thus:

ग्राहकस्य संकुचितविश्वमयत्वमेवव्याहरति॥

'In individual experients, as the contracted universe, You alone abide.'

This (*Suutra* 4) has this meaning too:

Graahakah (ग्राहकः *jiiva*) too being one with *Prakaasha* (प्रकाश), as said by Aagama, and reasoned (i.e. explained):

विश्वशरीरशिवैकरूप एव, केवलंतन्मायाशक्तयाअनभिव्यक्त-

स्वरूपत्वातसंकुचितइवआभाति

'The one Shiva in identical form is bodied as world/(and) only through His *maayaashakti*, and non-revealing of His (real) form, appears in contracted form (संकुचित as *jiiva*).' Contraction too, on real contemplation, being identical with *chit* and, in fact, primarily it is only *chit* (and) nothing else. Hence all beings are embodied by the universal one, the Shiva Bhattaraka Itself. Thus, has been said by me (elsewhere):

अख्यतिर्यदि न ख्याति ख्यातिः एव अवशिष्यते।

ख्यातिचेत् ख्यातिरूपत्वात् ख्यातिरेवावशिष्यते॥

'If the unmanifested never appears, the manifested alone remains/and unmanifested, when it manifests, it alone remains.'

> The operative concepts of this *suutra* are the *sankoocha* or contraction and *eektayaa* or Oneness. The universal conscience (*chitih*) assumes limitations and becomes a limited being (*chit*). Contraction or limitations is seen as the objective world; its dissolutions is the knowledge of the one subjective essence. Since nothing that is not Shiva can exist and everything comes from the one *Prakaasha*, nothing other than Shiva exists. Objectivity or otherness is only a perception caused by different states of the experient.

Besides, this implication occurs in SpandaShaastra, too:

'यस्मात्सर्वमयोजीव: ....'

'the limited *jiiva*(self) is the whole reality,'

(and) thus is concluded:

तेनशब्दार्थचिंतासु न सावस्था न य: शिव:।।

'whether in the word, object or thought, there is no state which is not Shiva.'

This has also been called the non-distinction (i.e. Oneness) of Shiva-jiiva[1] (शिव-जीवयोरअभेद). Knowing this (i.e. in true sense) is liberation, and, not knowing by this *tat-tva*, is bondage. This will be clarified (further), later on.

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1 All acts of *jiiva* (whatsoever) are acts of Shiva, (Gurtu, *ibid*, page 119). Actually the two quotes are the 2nd line of verse 3 and the first line of verse 4 of *SpandaKaarika* (Ed. & Translated by Nilakanth Gurtu, MLBD, 2003)

3.5. *chit*

Individual conscience and the universal conscience are relational

This experient (*jiiva*) is of the nature of *vikalpas*[1], (and) *vikalpa*-formation is caused by *chit*[2] (mind); *chit* (mind), being there (in the subject), how can it[3] be (of the nature) of Shiva (Universal Consciousness)?

> Having stated that there is nothing which is not Shiva, at the conclusion of preceding *suutra*, Ksheema Raaja now anticipates the possible objection: since the *graahaka* is of the nature of *vikalpa*, and *vikalpas* arise from *chit* i.e. mind, which is believed to be always there in the *jiiva*, how can the *jiiva* be Shiva?

To settle this doubt about *chiti*, (the author) says:

चितिरेवचेतनपदादवरूढा चेत्यसंकोचिनी चित्तम्।।५।।

*Chitih*itself (चितिः एव) descending (अवरूढा) from *cheetna*-state (चेतन-पदात्), (and getting) contracted (संकोचिनी) in objects (चेत्य) becomes mind (चित्तम्).

That (which is) named *chit*, is not a different thing in the least, but it is the very *Bhagavatii* (*Chitih*). And, when She, Herself concealing Her own form, accepts contraction, then She takes (either of the) two courses: sometimes developing and subordinating

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1 *Vikalpa* is differentiation – differentiating this from that, one thing from other i.e. an imposition of thought constructs.

2 *Chit* is individual consciousness in contrast to *Chitih*, the Universal Consciosness.

3 i.e. *chit* or *jiiva*.

limitations, (She) flashes out with the predominance of *chit*, and sometimes (She appears) with predominance of contraction.

In the *Chitih*-dominating state, naturally, there is predominance of only *Prakaasha* (and the experient stage) is *vigyaankalaa* (विज्ञानाकला); *prakaasha* and *vimarsha* being (equally) dominant it (manifests as) *Shud-dhaVidya pramaatra*[1]. There (i.e. in the former case) too, (as) contraction gradually becomes thinner *Iishvara, Sadaashiva* and *Anaashrita Shiva* come into being. (When) predominance of *chit* is acquired, with the efforts of *samaadhi, Shud-dhaadhvaa's*[2] *pramaatras* emerge, stage by stage. In dominance of contraction (संकोचप्राधान्ये), *shuunya*[3] etc. are the experients.

This being the position, the *Chitih* (चिति) itself, in the form of contracted *jiiva*, descending (from) the *cheetna*-stage (and) tending to comprehend objects, becomes (*chaiti*) i.e. objects of consciousness, like blue[4], pleasure etc. 'the one (*Chitih*) under limitation' being limited by both limitations (it becomes) *chit* or mind.

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[1] Another name of this state/experient is mantra. This comes under the category of subjectivity.

[2] Shiva, Sadashiva, Iishvara and Shuda-Vidyaa are together known as *Shudaadavaas* (Jaideva Singh ibid., page 132). The *paamaatras* from *vigyaanakala* upto *Shiva*, are experienced in this state, and *Shiva, Mantreeshavara, Mantrashiva* and *Mantra* are the experients.

[3] In the alternative state (2nd state described earlier) i.e. *shuunya* the experients are *ralayakala* and *sakala*.

[4] Blue etc. refers to external objects of consciousness and pleasure etc. refers to objects of internal consciousness.

Chitih and *chit-t* represent, so to say, the two ends of the spectrum which *chitih* generates on its own screen. On the one end stands *chitih*, the Universal Consciousness, with *ahantaa* as the sole cognition and sees everything as one single entity. At the other end is *chit-t* the individual conscience which, being dominated by *idantaa*, kens the objective world as the true self. The whole *prapancha* arises because of the ideations of oneness and difference. This comes about due to *chitih* either discarding limitations or adopting them i.e. discarding differentiation or identifying withit. The former is called ascending and the later descending. This cognition is due to *vikalpaas*, the thoughts of difference. *Vikalpaas,* thought constructs, are the material of mind. As *Paraa Praveeshika* states succinctly '*manahsankalpasaadanam*' - mind is composed of *sankalpaas.*

And so:

In *Pati* state His own organs are *gyaana, kriya* and the like, but in *maayaa* the three (appear) to the *pashu (jiiva)* as *sat, raj* and *tam*. This (author i.e. Ksheemaraaja) and others (have said) that the sovereign *aatmaa* (i.e. *pati*) is *Chitih Shaktih* Itself (and) has *Gyaan, Kriyaa* and *Maayaa* (as its) Shaktis. In *pashu* (पशु) state, with contraction developing, they appear to be *sat, raj* and *tam* in nature and *Chitih* appears as *aatmaa* or the individual consciousness: so it is stated in IishvarPratyabhigyaa. Accordingly, in the worthy *Tattvagarbhastootra* (it is said):

विकल्पदशायामपिताात्त्विकस्वरूपसद्भावात्

(in the state of *vikalpa*, too, (Shiva) can be attained by reposing faith in *taatvik* i.e. true form)

With the aim of pursuing that, it is said:

अत एव तु ये केचित्परमार्थानुसारिणः।
तेषां तत्र स्वरूपस्य स्वज्योतिष्ट्वं न लुप्यते।।

'Thus, for those few, who pursue the Highest Truth, in their beings, the self-luminosity vanishes not.'

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3.6. *maayaapramaatra*
Conscience is the nature of awareness

As *Chit* is but the form of Maayaa, hence it is said:

तन्मयो मायाप्रमाता॥६॥

That (*chit* or mind) holds the *Maayaa* experient.

> Hindi translation of *Pratibigyaahridayam*, (Published by Swami Raam Ashram, Jammu) explains: "*Maayaapramaataa* is 'that knower whose knowledge is shrouded by *maayaa*". It means *jiiva*, which is also called '*deehapramaataa*'. The preceding fifth *suutra*, gave an exposition of '*mana*' the mind. This *suutra* tells that *jiiva*, the holder of *maayaa* experient, is but *mana* since it is dominated by *chit*..." (*ibid.*, page 41)

In the sphere[1] of *deeha* and *praana*, *chit*predominates (and) in *shuunya's* span[2] too, *chit* persists in the shape of impressions. Else, the individual, awakening from the state of void, would lack the cognition of its own duties: hence, the *maayaa* experient is *chit* (or mind) itself.

It is with this purpose (intention) in view, (that) the *Shiva Suutras*, while discussing the exposition of essential nature, (tell): 'चैतन्यमात्मा'(1-1) Awareness is the

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[1] Thinking that something is so and so is being in that sphere. *Cognising* body as the real self is *deeha-pad*, thinking that *chit or mana is The real self* is *praana-pada*.

[2] भूमि- here, is the field or sphere i.e. *Shuunya-pada*, used in the sense of void.

nature of reality or self. It is with this (same) purpose (that the *Shiva Suutras)* when discussing *Maayaa-Pramaatra's* characteristics again, it is said: 'चित्तमात्मा' (meaning) 'individual consciousness is the self'[1].

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[1] आत्मा (self) in the two *suutra's is* universal and individual conscience, respectively.

3.7. chidaprakaasha

Awareness has various facets

Thus, liberation is knowing the true nature of self correctly, (while its) improper knowledge is transmigration[1]. Hence, to describe the elements of its form, (and) explain the totality, it is said:

स चैको द्विरूपस्त्रिमयश्चतुरातमा सप्तपंचकस्वभावः॥७॥

That one self becomes 2-fold, 3-fold, 4-fold and seven–pentads (by the play) of its own nature.

From the settled view (as discussed in the preceding *suutras*), *chit* (चित्त) is but the exalted Shiva, the One Self (एक), and nothing else, whatsoever. Space, time etc. are incapable of inducing differentiations (like those) of *Prakasha* into an inert being, (and hence) the subject-hood is not applicable (to such things, i.e. things which are not of *prakaasha* cannot so evolve or involute).

> Two points are being made in the opening sentence. First that the constraints of time, space etc. do not apply to *Prakaasha* i.e. Shiva or *chitih*. Whatever transformations occur there, are of Its own accord and not through the effect of any external agency. Secondly, it is stated that the subject-hood, or becoming an experient, is not possible for a thing which is non-*prakaasha* or non-*chitih*. Thus *jiiva* if seen to be material in nature, as dualism posits it to be, cannot attain to Shiva-hood or *muktii*.

[1] संसारः इतिसंसृतिसंसार- *Sansaara* is transmigration from life to life, (Jaideva Singh, *ibid.*, page 63).

> An object cannot be seen becoming a sensate thing unless it is kenned as being derived of *Chitih*, how so dormant it may be. *Jiiva*, if made of non-Shiva, cannot attain to subject-hood or *graahaka-bhaava*. Conversely, everything including *jiiva*, having originated in *Chitih* (or Shiva), there is nothing which is not capable of becoming *Prakaasha, Chitih*, Shiva. This two-way transformation, occurring of *Chitih's* own *svatantrya* may be seen or cognised as one, two, four, or thirty-five, depending on which *pramaatrita* level the respective experient, experiencing them, stands.

Prakaasha (or Shiva) Itself, of Its sovereignty (स्वातन्त्र्यात्), assumes the limitation (संकोचः) of *praana* etc., (and thus) contracted, becomes the experient of limited objects. Hence this (one) *Prakaasha–ruupa* appearing in a contracted form, is seen as 2-fold (द्विरूपः). Being shrouded with *Aanava* (imperfections), *Maayaa* (differentiation), and *Kaarma* (attachments) *malaas*, is its '3-foldness' (त्रिमयः). Assuming (the four) natures of *Shuunya*, *Praana*, *Puryashttaka* and *Shariira*, It becomes '4-fold' (चतुरात्मा). Seven-pentads (सप्त-पण्चकानि), the 35 *tat-tvas*from Shiva etc., ending at *Prithvii*, are Its nature (तत्-स्वभावः).[1]

And from Shiva ending at *sakala* are the seven *svaruupaas* of the experient.[2] (Though the *jiiva*)

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[1] the 36th *tat-tva* is *Parama Shiva* Himself

2 These seven experient spheres are: *Shiva*, *Mantramaheeshvara*, *Mantreeshvara*, *Mantra*, *Vigyaanaakala*, *Pralayaakala* and *Sakala*. The first four correspond to the *tat-tvas* *Shiva*, *Shakti*, *Sadaashiva*, *Iisvara* and *Shudhavidyaa*. *Vigyaanaakala* is the experient between *Shudhavidyaa* and *Maayaatat-tvas*, while *Pralayaakala* is the name given to the experient in *Maayaa* sphere. *Sakala* is the experient at lower stages i.e. the remaining 30 *tat-tvas*, below *maayaa*.

possesses the *Shaktis Chit, Aananda, Ichhaa, Gyaana* (and) *Kriyaa*, yet (because) it is trapped in ignorance, (and) enveloped in shrouds of *Kalaa, Vidyaa, Raaga, Kaala* and *Niyati*, it assumes the five forms (i.e. one, 2-fold, 3-fold, 4-fold and seven-pentads).

> The situation delineated as '*dvuyigatih*', the two courses or paths that *chitih* may take, in the commentary on fifth *suutra*, becomes clear here. If *pratyabigyaa*, the true awareness, or *samyakagyaana* ensues, the *chit* (*jiiva*) which in reality is *chitih* becomes its own liberator and progresses towards the seven ascendant experient stages leading to its transformation into Shiva. This is *muktii*.
>
> In absence of the awareness, the *chitih*which has contracted into*chit* sequentially descehnds through the other thirty *tat-tvas* ending at *prithvi*. This leads to the formation of the universe (*sansaara*) and the *chit* (or *jiiva*) so descended (*avaruuddha*) enters the cycle of transmigration, and becomes a *sansaarii*.

Thus, Shiva of one form takes the gradation of 35 *tat-tvas*, (and) assumes the qualities of seven experients of *chit* etc., the five Shakti's, becoming five-fold. And, the correct cognizer (of this all) attains *muktii*, otherwise, (i.e. in the state of a non-cognizer) it becomes a *sansaarii*.

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3.8. *bhumikaah*

the variant creeds differ due
to the state of awareness envisioned

And so:

तद्भूमिकाः सर्वदर्शनस्थितयः॥८॥

All philosophies stand on the (different) roles of *Tat* (तत्, That i.e. the Reality).

'All' philosophies (i.e. beliefs) like *Chaarvaaka* etc., (are) founded on (different) roles of 'That' (तत् i.e. *Chitih*) taken by It, of Its own will, like an actor and which are just assumed roles (भूमिकाः).

Darshana is derived from the root '*drik*' meaning 'sight'. Accordingly, the term *darshana* stands for a 'seeing' – cognition or experience–and comes to stand for a creed or religious ideation, a cognitions of the reality.

Chitih, or the Reality, takes various roles called experient states. Different *darshanas,* taking the state they have 'seen' as the ultimate Reality, focus on that seen stage and do not see the full continuum of which it was but one state or part. This creates the situation of all *darshanas* being true, but not carrying the entire truth, as Ksheemaraaja points out, in this *suutra.* It also underscores the essential unity of the quest in various *darshanas* and gives scope for a full cognition of the Reality in Its entirety to supervene.

Ksheema Raaja asserts that the *darshanas* taking the particular roles, the experient stages etc., to be the truth, are unlike this one i.e. *pratyabhigyaadarshana*, which knows *Tat* in full. He now describes where the different *darshanas,* and the respective sects upholding them, stand.

And thus (the position that) Consciousness dominating body is the self is (the belief) of Chaarvaakaas.

The Nyaayikaas etc., rooted in *gunaas*, consider knowledge of *gunaa's* identical with *bud-dhi tat-tva*, which is called self, in its worldly condition.

On that evincing, (i.e. *bud-dhi*) becomes same as *Shuunya*.

Miimaansakaas too believing that "Self, is known by cognition of the *upaadhiis*[1] of pleasure-pain etc. (which have) - thus abused (or disunited) the *aatmaa* or 'I'" thus rest the at *bud-dhi tat-tva*only (i.e. do not go beyond it).

Thus Saugatas[2] (saying) "Continuum of cognitions is the only reality", stay in *bud-dhi's* function.

Likewise, some *shruutii*-knowers[3] (believe) "*Praana* itself is the Self".

'It (the universe) is all but false': this non-being (of universe) is the belief of Brahmavaadins, and so they are seated in the void position (as principle). Maadhyamikaas too are like them (in belief).

The highest cause is Bhagavaana Vaasudeeva (and) *jiivaas* are like its sparks: thus (believe) the

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1 उपाधि–Something that is near 'it' (i.e. not of the nature of 'it')

2 *Saugata – Sa augata*, he who got awareness; 'one who fared well' (Jaideva Singh) – is a title of Buddha, hence the term implies the Buddhists.

3 *Shruuti and smritis* are the two broad categories of the scriptures. Veda is the primary *shruutii*. Hence this is the set of Vedantins.

Paancharaatras (पाञ्चरात्राः)[1]. They consider individual soul *Prakriti*, (to whose) transformation into the non-manifest, they cling (as the source of everything).

Sankhyaas and others hold on to the *Vigyaanaakala* stage only and cling to the same, as the hold-fast.

'Reality alone existed here from the beginning': this is the principle of *Iishvara tat-tva* are sorted to by other *shruutii*-knowers.

"Shabda-brahma, in *Pashyantii-ruupa*, is the self", so (believe) the Vaiyaakaraanas[2], (who, thus) to *Sadaashiva* stage attribute (the status of the highest Truth).

Shabda (word) is consciousness itself, where thought and word are not yet distinguished. According to *Trikha*, the universe is always present in Parama Shiva as a potentiality, in an undifferentiated, amorphus state. This is the stage of *Paraavaak*. The next stage is *pashyantii* when the formless Oneness begins to take form. *pashyantii* transits into *Madhyamaa*, where there is differentiation of particulars (vital plane). In the final manifestation called *vaikharii*, the word appears separate from 'thought' and 'object' (Jaideva Singh, *ibid.*, pages 135-136). Ksheemraaja, pointing to the experient states which various *darshanas* mistake for Reality, implies that *shabda-brahm* of

[1] *Paancharaatraas* are Vaishnavas. "Paancharaatraas propounded the doctrine of cosmic expansion (*Vyuuha*), in a kind of genealogy of personified abstractions. Vaasudeeva (Krishna and thus Vishnu) the Supreme Reality begat the Primeval Matter, who begat the Cosmic Mind, who begat the Cosmic self-consciousness, who begat Brahmaa, the creator of the visible world." (R.C. Temple, The world of Lalla, page 40).

[2] To '*Vaiyaakaranaas* the Absolute or Highest Reality is *Shabda-Brahman.*

> that *shabda-brahma* of *Vaiyaakaranas* being consciousness, though undifferentiated, corresponds to the state of *pashyanti*, which in Trikhaa is an attribute of *Sadaashiva* stage'.

Thus, should others too be understood (i.e. seeing only a part). Aagamaas too say:

बुद्धितत्त्वेस्थिताबौद्धा गुणेष्वेवार्हताः स्थिताः।
स्थितावेदविदः पुंसिअव्यक्तेपांचरात्रिका।।

'At *bud-dhi tat-tva* stop the Buddhists, only at *gunaas* the Arahataasrest;Veda-knower's stay at *Purusha, Prakriti*[1] for the *Paancharaatras* is the best.'

'Universe-transcending is the Real self': so say the Taantriks,

'The Universe is the self:so, state the texts of Kaulas etc.,

"(It is) universe-transcending as well as immanent", thus, (maintain) the Trika and other knowers of *darshana*.

Thus (there) is a single Divine consciousness (which through) Its *Svaatantriya* takes all these roles. Though one single *aatmaa* pervades all the roles, beliefs etc., they seem different, (because they are) revealed as gradations of *Svatantrya*. (People of) limited vision, (getting to know) It bit by bit, by His will only, take pride and refuge in (one of these) bodies and roles (and the) predetermined *pramaataa* essence permeating (that state). Even though (it is the One) displaying (Itself) in the aforesaid forms, (those fixated at one state) do not

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[1] i.e. being the self, the universe, the consciosness, the *Shabda-Brahman*, the *Purusha*, the *Prakriti* etc.

attain to the All-pervading Supreme (Reality) without the grace (*shakti paata*). As has been said:

वैष्णवाद्यादिस्तु ये केचिद्विद्यारागेणरंजिता:।
न विदन्तिपरंदेवंसर्वज्ञंज्ञानशालिनम्।।

'Vaishnavas etc. who, devoted to limiting *vidya*, are coloured (by attachments) Know not the highest God, Omniscient, full of Knowledge'.

And so (says Svachhanda Tantra):

'भ्रमयत्यवतान्मायाह्यमोक्षेमोक्षलिप्सया'।

"Those who in *amooksha*[1] seek *moksha*, them *aayaa* whirls them around."

And so again (says Netra Tantra (8:30)).

'त आत्मोपासका: शैवं न गच्छन्तिपरंपदम्।।"

The worshippers of limited self[2] do not reach Shiva, the highest state."

तद्भूमिका: सर्वदर्शनस्थितय:।।८।।

(On) that situation, all beliefs are stationed.

Ksheemaraaja also provides an alternate interpretation of the *Suutra* (8). Here, *darshana* is interpreted only as 'knowledge', *sthiti* as inward cessation, *bhuumika*, as 'a means' (Jaideva Singh, *ibid.* page 69). The external and internal objects are generally believed to distract the *saadhaka* from the path, but here the external and internal objects resting on *Samvit*, bring coginition of their being, one with each other on one hand, and being one with the Real Truth on the other, and thus pave the way for realization: hence they are the means for *muktii* and not distracting objects.

[1] *Amooksha* - non-liberation - i.e. the philosophies which cannot bring liberation being privy to only partial truth, as shown above.

[2] Worshipping (i.e., considering) *aatma* or self as the Highest Reality.

(The words), all *darshanaas*, (also mean) knowledge of all colours, pleasure etc. (i.e. external and internal experiences), which have been inwardly cesseted, or internalised. Those (cessations) are the means for His roles to understand That (तत्), the mass of consciousness and bliss, which all is Its nature and is the means of knowing It (i.e. Shiva) by manifestation.

Thus, whenever the external form, rests in essential nature, then there is the cessation of the external objects. In the end, at the attainment of inner peace, there arises *Samvit* (संवित्), in a continuum of experiences. This conjunction of emanation, stabilization and restoration, is *turiiyaa*[1] state, the divine *Samvit*, (which) by bringing forth[2] the varied creations like emanation etc.,and re-absorbing them, too, (and thus remaining) in both forms, ever whole and ever shrunken, too. It flashes forth ceaselessly in the undivided Self, as well as transcending (all). And so it is said in Shrii Pratyabhigyaa commentary :

तावदर्थावलेहेनउतिष्ठतिपूर्णा च भवति

Devouring the objects[3], she emerges and becomes full.'

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[1] Jaideva Singh gives the etymology of '*turiiya*' : In Sanskrit '*chatur*' means 'four'. When *iiyat* suffix is added to '*chatur*', '*cha*' is dropped and '*t*' of '*iiyat*' is dropped '*tur* + *iiya*' and thus the word becomes '*turiiya*' which means 'fourth' (Pratyabijnaahrdayam, *ibid*., page-137). The four states are जाग्रत्,स्वप्न,सुष्पतिंदकतुरिया i.e. wakefulness, dream, deep sleep and wittnessing consciousness. (V.N.Jyotishi (Bhat) addition to footnote).

[2] *Samvit shakti* brings forth the varied creations through mouth, rather through thought process, hence it is '*vaman*' (वमन) not 'prajanna' (प्रजन्न).

[3] i.e. re-absorbing the objects (in the *sanhaar* activity).

That divine (*shakti Bhagavatii*), step by stepgets restored more and more, by constant practice and makes her devotees her own being.

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3.9. *samsaarii*

the individual is but
a redaction of the universal

If such be the splendour of *aatmaa*, then how it (becomes) a*mala*-imbued *anu* (atom i.e. *jiiva*), enveloped by *kalaa* etc. (the *obscuring cloaks or kanchukaas*) and (gets) called a *sansaarii*? (In answer) it is said:

चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी॥९॥

Though It is all Consciousness (चित्-वत्), the *shakti* by contracting (संकोचात्) gets covered by *malas* (मलावृतः), hence (It turns) *samsaarii* (संसारी).

When Parameeshvaraa, in the form of Supreme Consciousness pervaded by non-difference, Itself by Its sovereignty, conceals (Oneness) and assumes the duality-pervaded form, then its *shaktis* like *ichhaa* etc. even being unlimited, appear contracted, where upon It becomes the '*Mala*-concealed *samsaarii*'. The (Absolute who is) Boundless and Sovereign, by Its *ichhaa shakti* becomes limited, and considers Itself imperfect (that is the operation of) *aanav mala.*

Limiting (Its) *gyaana-shakti* (act of cognition), gradually by differentiation turning full knowledge (Omniscience) into limited knowledge, involving inner perception like *bud-dhi*[1], *indriyas, (It)* first assumes more limitations in the shape of cognizing (all objects

[1] Here it acquires a subtle body constituted of *mana, bud-dhi, ahankaar* and antahkarna (inner sense organs), which are together known as '*Puryaishttaka*'.

as) different (and thus gets enveloped by) the *Maayaayi Mala*.

Step by step, the *Kriyaa Shakti*, (through) differentiating its omnipotence, reduces (Itself) to limited doer-ship, (and) begins to assume limitedness, in the form of action organs[1], and acquiring endless limitations gets engrossed in (difference of) good and evil: this is *Kaarma Mala*.

> The three shrouds or *malas* are a progressive imposition, rather assumption of limitations. The first is *aanava mala*, the assumption of the *ichhaa, gyaana* and *kriyaashaktis* being imperfect i.e. non-universal. Next is the assumption of being different from others, which is the *maayaayii mala*. The third shroud is that of the acts and effects, the *vikalpas* or *samskaars* or impressions, termed *kaarma mala*. It is easy to see the *malas* as coverings, even concentric layers, but that is not what they are. They are so to say, mental states of getting deeper into differentiations, on the paths of assumptions confounding the awareness.

And, the *Shaktis*, assuming limitations of Omnipotence, Omniscience, Perfection, Eternity, Omnipresence, respectively, (come to) appear as *kalaa*[2], *vidyaa, raaga, kaala, niyatii*, and (thus) is constituted this *Shakti*-lacking (being) called *samsaarii* yet (on) its

1 Here it assumes limitation through *karama indriyas* (organs of action) *paada, pani* etc.

2 *kalaa* — (limited energy); *vidyaa*— (limitation in knowledge); *raaga*— (limitation in respect of desire); *kaala*— (limitation in respect of time); *niyatii*— (limitation in respect of space and cause) — (Jaideva Singh, ibid., page 72 and Para Praveeshka, *ibid.*, pages 20-22)

own Shakti's resurging, it (becomes) identical with Shiva.

> This is the exposition of the principle of sovereignity – *svatantrya*. All the power, perogative and potential lies in Shiva, the Lord or the Transcendental principle, *chitih*. The assumption that something else can impinge upon It, conceal It, change It or limit It, contradicts the principle of sovereignty. Transendental Power, immanence, can come about only through It. The Ommiscence etc. simply limits or contracts Its own reach and becomes immanence. Shiva, the undifferentiated Oneness, contracts Itself through its will (*Ichhaa shakti*), assumes difference and gets engrossed in the ideas of good and evil. It becomes a *samsaarii*, though it never loses Its Shiva-ness and can resume Itself with a resurgence of Shaktis. That is *svatantrya*, the sovereignty of Shiva transiting Itself to *samsarii* state and back.

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3.10. *kartritva*

the performance of five-acts
is common to individual and the universal

Now, in this *samsaarii* state, does it (the *jiiva*) possess (even) a little sign appropriate to Shiva by which Shiva Himself (can be said) to reside there? It declares '(It) is there'. Thus is said:

तथापि तद्वत् पञ्चकृत्यानि करोति॥१०॥

Even then, like *Tat* (That i.e. Shiva Himself), it (the *jiivapramaatra*) performs the action-pentad.

The myth of 'creation of Adam' with mud brought from different places, its ripening and then moulding Adam out of it and God breathing soul into it, is a simplisticcoginition of One-ness. It actually contradicts Oneness, by positing an independant existence or identity for the matter used to 'make Adam'. this is a Greek in Phaedrus, adapted by Christianity and Islam. As explained in the preceding *suutras*, this cannot explain oneness. Ksheemaraaja establishes oneness by showing that *jiiva* too performs the action-pented showing the parallelism of allexperients, in consonance with the seminal paradigm of the downward and upward transformation of *chitih*. This would not be possible with a material of different origin, as stated earlier. The ideation of *panchakrityaani* is a scheme of serial development (*vikaasa*) and contraction (*sankoocha*) of *chitih* Itself, upon Its own spread. It conforms to the logic of Omniscience being independent without depending on any other agency, process or matterial*Panchakrityaani*, the five acts of Parama Shiva (*chitih*), are Creation (सृष्टि), Stablization (स्थिति), Decimation (संहार), Involution (पिदान) and Grace (अनुग्रह). After this epistemological exposition of the the identity of action-pentad, while the next *suutra* gives an mystic or esoteric exposition of the parallelism of the five-fold act.

This *Iishvar-Advaita-darshan* (ईश्वराद्वयदर्शन् i.e. Shaiva philosophy), is distinct from (that of) *Brahmvaadins (vedants)*, as it (is stated here that):

'सृष्टिसंहारकर्तारंविलयस्थितिकारकम्।
अनुग्रहकरंदेवंप्रणतार्तिविनाशनम् ॥'

'The Lord is the (one) doing creation-destruction; causing involution-stabilization, giving the grace and decimating sorrow!'

Thus, as per the stated principles of *Svachhanda* and others, (that) the Lord, as *chit-aatma* (i.e. in *jiiva* state), eternally performed the action-pentad.

Just as the Lord, by expanding *shud-dha aadavas*[1] and the opposite (i.e. expanding the *ashud-dha aadavas*) serially, through expansion of its real nature, brings forth the Creation etc., so do the limited *chit-shaktis*in the *samsaarii* role too, establish the action-pentad.

Likewise (it is said in IishvaraPratyabhigyaa, VI-7):

तदेवंव्यवहारेऽपिप्रभुर्देहादिमाविशन्।
भान्तमेवान्तरर्थौघमिच्छयाभासयेद्बहिः॥

'It being so, even in empirical state, the Lord entering in body etc. causes the collection of objects within, to appear outwardly by His will.'

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[1] The 36 *tat-tvas* are grouped into two classes of *adhvaas*. Five *tat-tvas* upwards of *shud-dha Vidyaa* are *shud-dhaaadhvas*, and those below these are *ashud-dhaadhvas*. Here '*aadhvas* other than *shud-dha*', implies the *ashud-dhaadhvas*. This is to be distinguished from *Shud-dha tat-tvas*, which comprise only Shiva and Shakti, the rest being all *asud-dhatat-tvas* (Paraa Praaveeshika, chapter II, *supra*).

Thus, as per the view-point stated in *PratyabhigyaaKaarikaa* - On entering into sphere of body, *praana* etc., the *Maheeshvara*, whose form is consciousness, on the occasion of getting projected outwardly, causes the variegated objects to appear in a definite space and time (and) then (this) space and time etc. defining the appearance (of objects, becomes) His act of emanation (or creation); causing them to appear in another (i.e. opposite) frame of space-time etc. becomes His act of absorption or withdrawal. Keeping it as blue etc. (colors i.e. external objects) is His act of maintenance; (and) causing them to appear as different from Himself is the act of concealment; (while) illumining them as the One *Prakaasha* is the act of Grace. As to how the Lord is always the author of the five-fold act, that has been described by me (in detail) in *SpandaSandooha*.

Thus, with this persistent authorship of the five-fold act, with firm determination and personal experience, the *Maheeshvara*-state is revealed to the worthy devotees. Hence, those who always practice it, knowing this universe as an unfolding of Himself, they become *jiivanamuktas:* so, it is held by the sacred texts.Those who do not think thus, always seeing differencesas the essence of objects, they remain in the bounden state (i.e. *samsaarii*).

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3.11. *panchakritya*

there are many ways of kenning the five universal acts

And, this is not the only manner of performing the 5-fold act, but another[1] (manner) too, mystic in form, exists. So, it[2] says here:

आभसन-रक्ति-विमर्शन-बीजावस्थापनविलापनतस्तानि ।।११ ।।

Projecting out (**आभसन**), enjoying (**रक्ति**), getting lost in it (**विमर्शन**), depositing the seed (**बीजावस्थापन**), and dissolution (**विलापन**): these (are the five acts). (11)

The 5-fold acts which (it) performs in this way, are related to (those described) earlier (in*suutra 10*). From the viewpoint of the *Mahaartha* (highest import) and *Parmaartha* (spirituality), (the senses) like sight (i.e. eyes) etc., projecting successively whatever they experience, that is their manifestingand (in this way the) creation state, when it remains calm for some momentsand gets dyed (in it), the *sthitideevi* maintains it[3] (that is the *sthiti* state); *chamatkaaraa*[4] is a matchless

[1] Here the 5- fold act is described from the point of view of esoteric experience of the yogin......आभसानग्छसष्टि, शक्तिग्छस्थिति, विमर्शनग्छसंहार, बीजावस्थापनग्छविलय (पिदान) and विलापनग्छअनुग्रह. This is the import of the other or अन्यः, used in the commentary, meaning the esoteric way.

[2] i.e. *iishvarapratyabhigyaa*

[3] 'This relishing of the experience for some time represents *sthiti* or maintenance' (Jaideva Singh *ibid.*, page 77) and Swami Laxmanjoo (*Shiva Suutra*).

[4] The state (or time) when the creation is being relished or enjoyed or cognised as an object of enjoyment is *sthiti*, and its vimarshana, the coginition that it is one with all and not different, is the time of

synonym of *vimarshana*-time when it is withdrawn (and that is *samhaara*).

As has been said by Shrii Raama:

समाधिवज्रेणाप्यिन्यैरभिद्यो भेदभूधरः।

परामृष्टश्चनष्टश्चत्वद्भक्तिबलशालिभिः।।

'That mountain of *bheeda* (which) is left uncracked by the thunder-bolt of *samaadhi,* or any other weapon, is cognized as well as destroyed by those empowered by your *bhakti.*'

Even as It (*chitih*) is getting withdrawn inwardly, it creates various impressions of doubt etc., which again generate the *samsara* seed, and recoil the existence i.e. the state of concealment (from real self) emerges afresh. If again that, being held inwardly, and anything else experienced, is fully absorbed by the process of determined practice and the fire of consciousness brought (there), then (the experient) receives grace with the attainment of perfection.

(Though) doing of this 5-fold acts is always near at hand to all, stillwithout a worthy *guru's* instruction it does not become manifest. Hence, this clarity of objective ought to be pursued by honouring the true *guru* alone.

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withdrawal or *sanhaara*. That is the state when the 'object-ness' is lost. That is the point of *chamatkaara*.

3.12. *vimooha*

The individual abides
till the universal is oblivious

Again, without instruction from the true *guru* this thorough knowledge is not possessed, (such a) person's real-life being concealedby own shakti's (he) remains deluded. Hence (it) is said:

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम्।।१२।।

Not knowing *Tat* (Truth) by one's own *shaktis* (and so remaining) deluded, (that person) abides in the *samsaarii* state.

The (being) who is always potentially ignorant (अपरिज्ञाने) of the 5-fold action-ness (तत्), (and) manifestation of his/her own powers (स्वशक्तिभि:) caused by *shakti paata*, and due to its absence through non-manifestation of his/her own *shakti's* (gets a) deluded-ness (व्यामोहितता) (imposed upon himself; and who by) doubts (listed in) various locally current *shaastras* (gets) nailed (in doubt), that (person's) state too is *samsaarii*[1] (संसारित्वम्).

It has been said in ShriiSarvaviira Bhattaaraka:

अज्ञानाच्छङ्कतेलोकस्ततः सृष्टिश्चसंहृति।

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[1] The author here details a three-fold cause for being a *sansaarii*:
a) lack of a thorough knowledge,

b) delusion due to absence of *shakti-paata* (descent of *shakti*), which could bring enlightenment,

c) being nailed to the world by doubts created by various locally current *shaastraas*.

"Through ignorance people become uncertain, (and) hence (cometh) the cycle of creation and destruction."

And again (it is said):

मन्त्रावर्णात्मका: सर्वेसर्ववर्णा: शिवात्मका: ।।

'Of all mantraas, the essence is varna (letters/alphabets) of all the alphabets, the essence is Shiva[1].'

Hence, (that which) is, non-distinct from light of consciousness (and is) ever soundedin the form of mahaa mantra, imbued with consciousness of perfect I-ness, the Paraavaakashakti formed (of letters) from (अ) 'a' ending at (क्ष) 'ksha', (and carrying) all shakti's (in its) womb, She then manifests in the roles of limited experient, successively (in phases of) pashyantii, madhyama etc.

And there[2], its transcendent form concealed (as) maayaa-experients (*jiivas*), obscure and particular, in empirical forms (i.e. living beings), renewed every moment, through *vikalpa*-activities, it shines forth (and) the *avikalpa* stage, even though being pure, appears veiled by that (i.e. *vikalpa*-activity)

There[3], presided over by Brahmii and other deities (and by) variegated shaktiis represented by *vargas*[4] *ka* etc. (the) deluded beings, helplessly ken the

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1 The essence of all *mantras* is *varna*, and essence of all *varnas* is Shiva.

2 in the experient role (*jiivabhaava*).

3 under that circumstances of concealment.

4 different *vargaaska*, *cha* etc. represent the different *shaktiis*.

limited deeha-praanaas their (true) self: (oh) the witless[1] people!

In pashu (i.e. bounden) state, in respect of differences[2], Brahmii and other deevii's (cause the limited) emanation and (its) preservation (and) in undifferentiatedness, displaying withdrawal constitute the being of limited vikalpas only, (whereas) in the Patistate[3] (these Shaktiis) bring about the withdrawal of differentiatedness. And, in (that) undifferentiated state manifesting emanation and preservation, slaying the vikal passerially, one after other, (and) entering the blissful Bhairava mudrathus (the shaktiis) reveal[4], the great avikalpa state.

सर्वो ममायं विभव इत्येवं परिजानतः।
विश्वात्मनोविकल्पानांप्रसरेऽपिमहेशता।।

'All this is my power, he who thus know it; he[5] himself is the cosmic self/even coursing through (the) vikalpaashe attains to the Maheesha-ness (i.e. Lordship or Shiva-hood).The pure vikalpashaktiis revel in these forms (of mentation), encountering bliss of chit (and) getting enthralled there (i.e. bring realization).

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1 the witless ones, because of *vikalpa*-activity deluded by shaktii's and body-*praanaa* etc. helplessly consider their self as limited.

2 i.e getting differentiated.

3 the sovereign state.

4 i.e. open as being the reality itself, as the *avikalpa* stage is attained.

5 i.e. the person who realises that all is within one's own being or self.

Thus in the (above) stated manner (comes *muktii*), (and thus) deluded by one's own *shaktiis*, comes the worldliness[1].

> The states and experients arise due to the operation of the *shaktis*, in ones own being. These *shaktis* are the agencies of involution as well as ascent. When the *shaktis* are temporarily engrossed in their own menifestations, going away from *ahantaa* and focusing on *idantaa*, as the truth, there arises the bounden or *pashu* state. When these very shaktis turn away from the *idantaa* and concentrate on *ahantaa*, there comes realization and bliss of chit, the *patidasha*.Thus the *shaktis* within are the means for descent as well as ascent. They also become *upaayas* or the means for a *saadhaka*. Since the self-inflicted delusion is removed through realization or *ichhaa shakti*, this tells the operation of the *shambavaupaaya*. KsheemaRaajanextexplains the principle of *shaakt-upaaya* for attaining *ahantaa*.

And besides, the exalted *chitih shakti* Itself, known as *vaameeshvarii* for having vomited the universe contrary to the worldly way,[2] taking *kheecharii, goocharii, dikcharii, bhucharii forms* the inner organ (*goo charii*), the outer organ (*dikcharii*), and the objective existence (*bhucharii*) manifests (Itself) wholly becoming of the empirical subject; in the bounded i.e. *pashu* roles, (*Chitih*) resting at the *shunya* stage or void, under *kalaa* and other *shaktiis*, adopts limited action (knowledge etc.).

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1 The *sansaarii* state is due to delusion of lack of power in one's own *shaktiis*.

2 The world as a projection is vomitted, not birthed in the usual way or created as if by hand with materials brought in from outside, as is said to have been done by the Lordin the Semitic legends of creation.

Imbued with *kheecharii* circle, concealing its true nature as the reveler of *chit-gagana*, Its nature shines forth characterized by *bheeda-nishchaya*[1], *bheeda-abhimaana* and *bheeda-vikalpa;* with *goocharii* circle as the deity of *antah-karana*, concealing *abheedanishchaya*[2] and other aspects of true self, they appear (as difference of cognition). The outer sense deities personifying the *dikcharii* group (of *shaktiis*) veiling their real non-differentiating primal aspect, flash on the mind characterized by perception of difference etc. (identification with objects); severed from all, of the nature of differentiated appearance, (there) the *bhuuchariichakra* appears as knowledge objects (ideation of things as different); (thus) veiling the universal self, (the *shaktii*) delude the hearts of the bounded.

In the *pati*-state, (it is) the *shakti* manifesting universal doer-ship of *chit-gagana-chariiessence*, (i.e. *Kheecharii*); non-difference ascertaining essence, i.e. the *Goocharii*; non difference perceiving essence, *Dikcharii*; the essence of non-dualism revealing (all) objectivity as self, the *Bhucharii*-ness: flashes in the developing heart of *pati* (or Shiva).

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1 *bheeda-nishchaya* is difference through cognition, *bheeda-abhimaana* is identification with objects, *bheeda-vikalpa* is ideation of things as different.

2 i.e. concealing the self whose *nishchaya, abhimaana* and *vikalpa* (cognition, identification and ideation) is *abheeda* or un-differentiated-ness (i.e seeing one reality or *ahantaa* in all of them).

Here, KsheemaRaaja explains the process of objectification, through the operation of the *shaktis*, which under the influence of the *kalaa, raaga* etc. limit the action, knowledge etc. and pull *chitih* from its *chidagagana* to becoming the differentiated *chit*, giving rise to the *pashupramaatra*. In one mode, the *kheecharii, goocharii, dikcharii, bhuchariishaktiis,*operatinalise the process of objectificaiton through different kinds of differentiation and identification, deluding the experient. In a reverse mode these same shaktiis, discarding the limitedness of the kanchukas, bring about the realization of universalism, leading to Pati or Shiva state.

Thus in *jiiva* the foursome *shaktiis* become deities of differentiation in coginition (*khe*), identification of objects (*goo*) ideation of objects (*dik*) and objectification (*bhu*) while in the *Pati*state (tending to lordship i.e. Shiva-hood), these *shaktiis* bring cognition of oneness (*Khe*), transcend objects (*Goo*), remove ideation (*Dik*) and envision non-dualism of objects (*Bhu*), thus opening the *Pati* heart to Oneness (*ahantaa*). this is the principle underlying the ability of Shaktiis leading to*ahantaa* or the *shaakt-upaaya.*

And this is said by, the divinely[1] blessed with knowledge, naturally respected, Bhatta Daamoodara in his own[2] verses:

After having described *shambavaupaaya* and *shaakt-upaaya* Ksheema Raaja now speaks of the foundation of the third way, the *Aanavupaaya.*

1 *Sahaja*, the word used, means easy or automatic. Here, it implies acquisition of knowledge, in contrast to hard efforts others have to make for this acquisition, hence divinely bestowed.

2 *'Vimuktaka'* means 'independent verses' i.e. those which have not been taken from some source.

पूर्णाविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।
वामेशाद्याः परिज्ञानाज्ञानात्स्युर्मुक्तिबन्धदा ।।

'Fully detached from inner and outer *bhaavas*, *Vaameeshvari* & others, with knowing (bring) *muktii*, (and) in ignorance the bondage.'

Thus, with one's own *shaktiis* (getting) deluded (comes) the *samsaarii*-ness.

And the Universal Consciousness, (which is) Parmeeshvaraa's own unfailing, unique, flashing and doing essence[1], this Aishvarya*shakti*, concealing Her own form in the bound state (i.e. *jiivabhaava*), deludes (the being of limited knowledge) by body's *kalaas*, *praana* and *puryashttaka* (with) *praana*, *apaana*, *samaanashakti*-states in the roles of working, dreaming and dreamless-sleep: then that deludedness is being a *samsaarii*.

> *Praana*implies both breath and vital airs, based on the the physiological breathing. Here, inspiration and expiration are seen as the outing of *praana* (to the distance of twelve fingers from the tip of nose) and taking it in again. Thus the first stage, in this ideation, is exhalation followed by inhalation i.e. *praana* exiting and then being brought in again. This is the first of vital airs, *praana*. The other types of vital airs are *apaana*, the vital air that goes in towards the anus, *samaana* the vital air residing in the interior which is said to aid assimilation of food; *udaana* is the upward movement of *praana* and *vyaana* is its spreading in all directions. In physiological terms, these characterisations would include respiration, circulation and transmission of nerve impulses. As such the focus here is on the body functions, while in the two preceding expositions it was on cognition and the operation of *shaktiis*.

1 i.e. *Prakaasha* and *Vimarsha*

But when the middle[1] path revels (with flow) of *udaanashakti* and the universe-pervading essence, (called) *vyaana shakti*, leading to *turya* and *turyatiita*[2] states, the awakening of consciousness and bliss, then, (the *jiiva*) even living in the body etc. attains the *Pati*-state i.e. becomes *jiivan-mukta*.

> This is the operation of the same process of objectification, described above, in the terms of the physiological bodily processes of praaana. The vital airs operationalizing the identification and differentiation, bring about the samsaariiness. This course of vital airs is reversed with gradual praanaayaam practices. The culmination is directing the vital airs to rise through 'middle', the *shushmananaaddii*, to *brahmarandira* (*kundalini jaagrana*). That is tuuryatiit, the state of oneness with the universal consciousness or Shiva-hood. It is the basis of the third route to Oneness, the *aanavaupaaya*.

Thus, the 3-fold (state of) getting deluded-by-own-*shaktiis*as described (first) in the '*chidvat*' *suutra* (i.e. 9th), (with) the *chit prakaasha* adopting limitedness, (and getting) called a *samsaarii*. (Secondly), It by its own *shaktiis* getting deluded comes into the circuit of worldly life (as described in *suutras* 10, 11). This (same thing) is told here in a different way. In another manner (i.e. the reversal) when the being of limited powers (i.e. *jiiva*), even having *praana* etc. And other conceits, is not deluded by its own *shaktiis*, then it is... 'Parmeeshvara with body'. Thus, by scriptures it is

[1] the *naaddii* in the middle i.e. *shushumna*

[2] This refers to the 2nd manner, described in the just preceding sentence.

established to be Shiva alone; this is also told from another point of view, as is said in Aagama:

मनुष्यदेहमास्थाय छन्नास्तेपरमेश्वराः।

'Humans, situated in body, are hidden *Parmeeshvaraas.*'

And (so) is said in the Pratyabigyaa commentary:

'शरीरमेवघटाद्यपिवा ये षटत्रिंशत्तत्वमयं शिवरूपतया

पश्यन्ति तेअपि सिध्यन्ति'

'Those who see a form of Shiva Himself in the body too, like in a jar etc., and in the 36 *tat-tvas* here, they too attain to perfection.'

> The objective is to be one with the Reality, without any trace of the *malas* of differentiation (*aanava*), delusion (*maayaayii*), or actions (*kaarma*). Finally the *chit* at the same frequency as *chitih*. That is sameness. Grasp of this perfection, *alam-graasa*, comes about through reducing the world of experience to the stage of experient, in full awareness. This awareness can be gradual through *shaant* (calm, effortless) endeavor, or a hard effort (*hatthapaaka*) to bring it to a boil. Probably, it can be compared to the cleansing a pot with gentle rinsing or hard scrubbing, keeping in view the fact that both *mala* and *chit* are the same. Grace is clarity, the perfection, received at the success of this endeavour.

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3.13. *gyaana*

awareness transforms
the individual chit into universal chitih

Conversely, in order that the meaning of the said *suutra* (the 12th) be shown in its essential truth, it is said:

'तत्परिज्ञानेचित्तमेवअन्तर्मुखीभावेनचेतनपदाध्यारोहात्
चितिः।।13।।'

Knowing *Tat* (as doer of 5-fold acts), the mind (*chit*) too,by the inward movement,rising to *cheetana* stage (becomes) *Chitih.* (13)

An exposition of this *suutra* has earlier been given, in detail, from the objective view-point, in connection with the exposition of preceding *suutra.* However, it is now being explained from the view of wording. 'That' implies the being who (is) performing the 5-acts (and) by the act of knowing (it) are removed, the causes of all signs of not-knowing (as well as) the delusion of one's own powers ebbing (and thereby) attaining *svatantrya*, as explained earlier (in 5th*suutra*); *chit*, which is (in) the contracted form, is established at the state of *cheetna,* by abandoning its outwards projection and getting turned inside.

The state where the (*chit*, in its) play of experient, step by step (sees) the melting away of *kalaas* and also of the contractedness, attainsto its real form and becomes '*Chitih*' (and thus) occupies its own highest form, the *chita*- this is the meaning.

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3.14. *chitivahnih*

the smoldering *chitih*,
abiding within, ignites the ascent

Now if it be true that *Chitih Shakti*, in its real aspect, has the all-difference-swallowing nature, then It should remain so in the *maayaa* sphere too, just as the Sun keeps manifesting objects even when covered by clouds. To (remove) this doubt it is said:

चितिवह्निरवरोहपदेछन्नोऽपिमात्रया मेयेन्धनं प्लुष्यति॥१४॥

Chiti's fire, even at a lower stage, while being covered by *maayaa* partly burns the fuel of (objects). (14)

Chitih having the universe-devouring capacity (is called) 'fire'. In lowered stage, this same (*Chitih*) remains concealed to the experients conditioned by *maayaa* (and) Its *svatantrya* is shrouded, yet by its inherent nature, like (that of) the fire covered by (a layer of) ashes (and though left just) a little i.e. a tiny remnant,[1] It burns the blue, yellow etc. objects as if they were fuel i.e. assimilates (them) in Itself.

The objection anticipated in the prorogue to the *suutra* is answered thus:

1. *Chitih* in the lower stage is like a burning coal, whose fire though covered by a thin layer of ash still subsists. *Maayaa* is compared to this thin layer of ash.

2. It is this inherent and persistent fire of *chitih* that ultimately burns the difference.

Thus *Chitih* is never absent even at the lower stages of descent and is never out of action. It is the innate, though transitorily concealed, fire of *chitih* which burns the difference of *maayaa* and makes the ascent.

[1] of the little knowledge of Itself that still remains there

(The) word' *maatraa*[1] (meaning a part) here implies (thatthe *Chitih*) though consuming (the objects of knowledge) does not devour it (wholly) but only partly, because the impressions make it rise again.

Power of devouring too, by all *pramaatraas* stands proven by personal experience.

This is told by the revered UtpalaDeeva in his own hymns

वर्तन्तेजन्तवोऽशेषाअपिबह्म-इन्द्र-विष्णवः।

ग्रसमानास्ततोवन्देदेवविश्वंभवन्मयम्।।

Behaving[2], like all beings, Brahma, Indira, Vishnu too, keep devouring them; that act Thine, I salute[3] O Deeva, for this universe is Thy form.

Ksheema Raaja had so far been explaining how the singular *Chitih* comes to be differentiated as the various *pramaataas*, the experient states and the objects. Now, he talks of the beginning of ascent. The *pramaataas* eating, living etc. devour the objects, but even in this consumption, the objects leave some impressions (*sanskaars*) through which the *chitih*, is kindled to rise. with this the innate spark, the abiding *chitih* that lay hidden, getts ignited smoulders and then flares up using as fuel the very objects that had been covering it.

***

1Any position during the descent of *chitih* to *pashupramaatra*.

2Performing (in their own way) the acts peculiar to their form, i.e. living-grasping-devouring the objects.

3The devouring character in *jiivas* is a reflection of *chiti's* nature, hence reverenced.

3.15. *balalaabha,*

Gathering power, the kindling lights the way to ascent

Again when, (aiming) to bring about emanation-involution,(in) the creation-destruction cycle, the senses are activated by practice (and) catch up within, then...

बललाभे विश्वमात्मसात्करोति॥१५॥

(*Chitih*) gaining power (बल-लाभे), assimilates (आत्मसात् करोति) the universe (विश्वम्).

> The lurking *chitih* (the spark concealed under ashes), awakens through impressions (*sanskaars*) and after burning objects gains strength. This is *bala-laabha*. Here, the difference lies in assimulation (आत्मसात्) and devouring (ग्रसमान्). The first is awakening and withdrawing inwards. This is the path of ascent, the removal of differentiation. It began as described in the preceding *suutra*. Devouring is projecting out to enjoy. That is differentiating into *vishiyas*. That was the path of descent which has bbeen reversed with the salient chit getting fired and rising.

(During descent) *Chitih* itself suppresses its own nature (through) the body, *praana* and other coverings (and now in the ascent mode) un-veiling (that power and thereby) emerging (that is its) *bala* or power.

As has been said

तदाक्रम्य बलंमन्त्राः ... इति।

Resorting to that power (of *Chitih*), *mantraas* (acquire the power of the all-knowing i.e. Shiva).[1]

Thus (the *saadhaka*) gaining power (and) getting thrilled, betakes all *tat-tvas* from earth etc. ending in *Sadaashiva*, makes the universe identical with his own self, and (then) the Self, appears (to the *yoogii*) without distinction. This is told by the ancient masters in their own words, in *Krama-Suutraas*:

'यथावह्निरुद्बोधितोदाह्यंदहतितथाविषयपाशानभक्षयेत्'

'Just as the fire, on being kindled, burns the combustibles so the binding-objects get consumed'.[2]

The author of Shrii Pratyabigyaa further says:

'न चैवंवक्तव्यम्-विश्वात्मसात्काररूपासमावेशभूः कादचित्की।'

It is also not appropriate to say: 'the universe assimilating form (of *Chitih*) is temporary'.

How can it[3] be accepted this way? This emergence and immergence of the body and others, (its) being in their powerand its temporariness, is only an appearance.[4] While the emergence of body and others is

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[1] The quote is from *Spandakaarika* II-10. The full quotation is:

तदाक्रम्य बलंमन्त्राः सर्वज्ञबलशालिनः।

प्रवतन्तऽद्यिकाराय करणीवदेहिनाम्।।

(*mantras*, when restored to that power of *Chiti*, acquire the power of all-knowing Shiva. Accordingly, they help the individual carry out their specific functions of senses.)

[2] i.e. it consumes the objects as fire consumes fuel i.e. burns the objects of sense which otherwise become fetters.

[3] How can it be accepted that the consciousness, or *chitih*, is severeign and luminous and ever permanent?

[4] This temporariness appears to be because of the body but is, in reality, caused by *Chitih*.

temporary, in reality it all appears by the sovereignty of *Chitih*.

She (*Chitih*) is always effulgent for, without that, body etc. too would not get manifested. Therefore, these boastings of body and other experients', (need) to be removed by the practice of *yoga*, for attaining to the ever-luminous consciousness or essential nature.

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3.16. *chidaananda*

The perception of bliss,
brings identification with the universal

And so besides

चिदानन्दलाभेदेहादिषु चेत्यमानेष्वपि चिदैकात्मय प्रतिपतिदाद्यं
जीवन्मुक्तिः ।। 16।।

Attaining the bliss of *chit*, the body etc. becoming aware of *chitih* and being one (with) *chitih* and holding on to it firmly, is (the state of) jiivanamuktih.

jiivanamukti i.e. being freed of bondage while living (is) cognizing the universe as self, attaining the bliss of consciousness, as *samaaveeshainvyut-thaana* state i.e. in normal consciousness, experiencing *deeha* and *praana*, colour-pleasure[1] etc. as appearance, with the strength of impressions of *samaaveesha* (and) with the associations to be expounded (later); and (having) increased or accentuated (this state), step by step, by grasping firmly the *chitih's* oneness,(and being) unwavering in identity with *chit*, that alone is *jiivanamukti.* Knowing the reality of (one's own) being, understanding all bonds and the binding fetters (one is) freed (though still) living and holding breath. As has been said in *Spandashaastra:*

इतिवा यस्य संवित्तिः क्रीडात्वेनाखिलंजगत्।
स पश्यन्सततं युक्तो जीवन्मुक्तोन संशयः।।

[1] *Deha and praana* denote the external and internal and so do *niila* 'colour' (blue) and *sukha* 'pleasure' stand for the two experiences.

'He who thus knows this whole universe to be a mere play. He, ever united with this vision, is jiivana-*mukta*, without any doubt.'

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3.17. *madhyavikaasa*

development of the *madhya*
is the route to attainment of the universal chit

So how doth the attainment of *chit-aananda* come about? Hence is said

मध्यविकासाच्चिदानन्दलाभः ।।17।।

With the development of the middle[1] *(naaddii)* comes *chit-aananda*.

Samvit the deity, present in-most of all, existing asthe very base[2], without being joined (to which) no form whatsoever can be established, that is *madhya* or the middle *naaddii*. '*Samvit*first transforms itself into *praana'* and, thus, concealing its own true form exists in *maayaa*[3] (and), accepting this state, descends into the role of '*praana-shakti'* resting in *bud-dhi*, body *(deeha)* etc. planes, it finally flows into thousands of *naaddiis*.

There too, like the penetration of midriff in a *palaasha* leaf, from *Brahmarandhra* down to the *adhoo-vaktra* (nether oris[4]) the *praanashaktii*, having Brahma (i.e. *samvit*) as the foundational base in the form of

[1] *Madhyanaaddii*, the *naaddii* which is in the inmost position i.e. *sushumna*.

[2] i.e. *Samvit*...consciousness.

[3] In *maayaadashaa*, the samvit taking the role of primal energy successively passes through the planes of *bud-dhi*, *deeha* etc. and pervades everything by flowing through thousands of *naaddiis*.

[4] *Muulaadhaara* cf. the note on *shashttho-vaktra*, in the next *shlooka (infra)*

madhya-naaddii[1] (is) positioned as the commander; all functions arise there-from, and there-at come to rest.

Thus, being constituted, she remains[2] in hidden-form in *jiivaas*[3]. But when, as per the aforesaid succession, (the *naaddii*) situated inmost, as the middle[4] or the lofty *samvit* blossoms, (and it happens) as per the said succession, i.e. the *Brahma-naaddii*[5] in the center develops then, by the development of that (i.e. *madhya*), in the said manner, accrual of *chit-aananda* the 'gain' occurs. And that, as said earlier, is the state of '*jiivana-mukta*' (17).

> Realization or the bliss of *chit* comes with the *samvit* supervening. This is the 'gain' that occurs through the development of *'madhya'* or *smvit*. In *pashu* mode or *pashupramaatra*, there is no knowledge that the *samvit* or *madhya* which lies at the root is one with the whole creation. With the development of *madhya*, comes the knowledge of *samvit* being the foundation of everything, and that realization is the bliss.

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[1] Just like the mid-rif is the main support in the leaf, the *madhyanaadii* is the principal support of the *praanii* or *jiiva*.

[2] *Pashus* means the bound ones i.e. *jiivaas*

[3]Though she exists in the inmost of the *jiivaas* she remains in a hidden-form, and uncognised by them.

[4] *Madhya*, i.e middle, in the concentric ring formation means that which is at the core. Madhya is identified as the *sushumnaanaaddii*, lying in the middle between *iddaa* and *pinglaa*.

[5] *Brahma-naaddii* taken as a synomym of sushumnaa, is the inmost of the three concentric rings: the outer ring a *tamsiksushumnaa*, inner *rajasikvajrani* and the inmost *saatvikchitranii*. *Brahmanaaddii* is *chitranii*.

It will, of course, be noted that the attainment here is not like possession of something by someone e.g. the possession of a P.M.'s post by some person. The post of P.M. is one thing, the person another, and by a coincidence (effort, merit etc.) the person comes to possess it i.e two things (PM-ship and the person) come to reside in one (the person). However, the Bliss of *chit* is not an extraneous thing. Obtaining *chit-aananada* is getting transformed into bliss. The *jiiva* passes from the plane of *pashu* to the plane of *Pati*. It occurs upon itself and is not 'attained', 'obtained' or 'possessed' by some other thing.

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3.18. *upaayaah*

Many are the means to the attainment of *madhyavikaasa*

For one intent upon development (विकास) of *madhya* (मध्य), it is said:

विकल्पक्षय शक्तिसंकोचविकासवाहत्च्छेदआद्यन्तकोटि
निभालनादय इहउपाया: ।।१८।।

Decimation of *vikalpas, sankoocha* and *vikaasa* of *shaktii,* the *vaayu's* piercing the beginning and end of *kootti* etc. herein are the means.

In *suutras* 12 and 13 Ksheemaraaja described the three ways in which the universal consciousness or Chitih, adopting limitation and descends from the Pati state to pashupramaatra, viz. the identification, the shakti sankoocha and the operation of praana. In suutra 14 and 15 he tells how the fire of chit, once getting kindled feeds itself and begins the process of ascent by burning the malas. Suutra 16 tells how that fire leads to the realization and suutra 17 tells that the path of this ascent is the development of Madhya. This *suutra* tells of the five means of *madhyavikaasa* and subsequent *jiivanamukti,* the attainment of supreme state while living. These are *vikalpakshaya* (विकल्पक्षय), *shaktiisankooch* (शक्तिसंकोच), *shaktiivikaasa* (शक्तिविकास), *vaayuchheeda* (वाहत्च्छेद), and*aadi-anta-kootti* (आद्यन्तकोटिनिभालन्). The first is a *shaambhuupaaya* bringing instant realization, the next two focusing on *shakiis* comprise the *shaaktupaaya*, while the last two emphasizing *yooga* practices, *praanaayam*, etc. are classed *aanavaupaava.*

Here, decimation of *vikalpa* (*shakti vikaasa and sankoocha...*) etc. are the means for the development of *madhyashakti,* whereby *samvit,* stationed (i.e. existing) in the center of all, the performer of the afore mentioned 5-fold-actions, proceeds towards unfoldment — this is the implication[1] (of it).

Moreover, an easy mode is being told, (whereby) shattering all (fetters of) *yantra-tantra* of *praanaayama, mudraa, bandha* etc. (one can enter upon) an easy means, by the aforesaid process of holding the *chit* within *hridya*, (stave off) the obstructing *vikalpas* in real plane through *vikalpa*-less contemplation, not thinking even a bit, becalmed[2], unimpeded by body etc., knowing one's real self (and) striving there, (the experient experiences) without delay, the unfolding of the development and enjoys the state of *turya* and *turyatiit* (which has thus been) attained.

> *Vikalpa kshaya*, described first of all, is one of the most discussed modes. Most of the practices or techniques described in *vigyaanabhairava* are founded, directely or indirectly, on the *vikalpa kshaya* module. Ksheemaraaja quotes various authorities to show its universal efficacy.

As has been said in Shrii Iishvar Pratyabhigyaa (IV-11)—

विकल्पहानेनैकाग्रयात्क्रमेणेश्वरतापदम्।

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[1] The first means is the decimation of *vikalpas*. This is achieved through following the 5-fold actions, as already explained in earlier *suutras* (8-10).

[2] The aspirant, by concentrating on the real nature existing in the *hridya* (as *samvit*) and not thinking at all of the obstructing *vikalpas* is becalmed.

'Abandoning the *vikalpa* and being single-minded,step by step, one attains to *Iishvara-pada*'.

In ShriiSpandakaarikaa (I-9) too, (it is said)

यदा क्षोभः प्रलीयेततदा स्यात् परमंपदम्।।

'When the (mental) disturbance ceases then comes about the supreme stage.'

In ShriiGyaanagarbha[1] too (it is said)—

विहाय सकलाः क्रिया जननिमानसीः

सर्वतोविमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्जवलम्।[२]

स्थितैस्त्वदनुभावतः सपदिवेद्यतेसापरादशानृभिरतन्द्रितासमसुखामृत

स्यन्दिनी।।

'(The person) renouncing all *kriyaas* of mind altogether, O mother, free from (the pursuit of) sense activities, burns out the bonds of wrong practices. (One who is) firm in that state instantly knows the supreme state (and) undiminished nectar of happiness rains down on that person, perpetually.'

This *upaaya* is the paramount one; it has been expounded and described in Pratyabhigyaa first.

> The next mode of *Madhya vikaasa* is *shakti sankoocha*, or contraction of senses. Kheemaraaja tells that it is described in the scriptures and used by many a *saadaka*. *Shakti sankoocha* is a positive control of senses, consisting in withdrawal of the senses from *vishyas* or their objects.

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[1] The Sanskrit text in Jaideva Singh (*Pratyabhigyaa Hridayam, ibid.*, page 96) writes श्रीज्ञागर्भे, probably due to some print error, while in English text it is 'in *Jnaanagarbha*' (loc. cit.)

[2] परतन्त्र –the rituals prescribed by others

Though (the *upaaya* of) *shakti sankoocha* (has) not been explained in Pratyabhigyaa, the scriptures mention it too in discussions; many, indeed, are its illustrations, told a little here and there, utilizing which one can obtain entry (into the supreme).In '*shakti sankoocha*' the senses are turned inwards, by extending and contracting their outlets in an ordered manner (i.e. contracting the emerging senses as per the *krama* principles). As *Aatharvanika Upanishad* tells in *katthavalli,* chapter 4, *mantra* I:

पराञ्चि खानि व्यतृणत्स्वंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षद् आवृत्तचक्षुरमृतत्वमश्नन् ।।

'The self-formed One opened the senses outwards, hence (does the *jiiva*) look outwards not inwards, some wise ones saw the reality, the real self, (and) turning in their eyes, savoured the nectar.'[1]

Even (with senses) projected outwards (but) like a tortoise contracting the organs when affrighted, the *saadhaka* enters inwards, withdrawing (from) all sides. As has been said:

'तदपोद्धतेते नित्योदितस्थितिः।'

"When excluded from that (i.e. the outside world, or objects), they (the senses) rest in the state of ever-awakened!"

'*Vikaasa*' of the *shakti* hidden inside (occurs by) simultaneous vibration of all action-*chakras* (senses).

'अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः।'

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[1] When the outside world is excluded from senses, the being is oriented towards ascent.

"(here the being) has ceased opening or closing the eyelids, though (he/she may be) looking out, and is focused inwards." The person has entered *bhairaviimudra,* and (even as the senses are) extended all outside, (attains the knowledge of the oneself or *madhyavikaasa*).

As has been said in '*Kakshyastootra*' (illustrating this state):

'सर्वाशक्ती: चेतसादर्शनाद्याः स्वेस्वेवेद्ये यौग पद्येनविष्वक्।

क्षप्त्वा मध्ये हाटकस्तम्भभूत: तिष्ठन्विश्वाधारएकावभासि।।'

"Pitching all faculties like vision etc. onto their respective objects, yet united all over like a pillar of gold hurled into the midst, stands as one foundation of universe!"

Shrii Bhatta Kallatta too has said:

'रूपादिषुपरिणामातत्त्सिद्धिः।'

"Even (as you are) transformed[1] into (various) forms, there comes *sid-dhi*."

> Contrary to *shakti sankoocha*, or contraction of senses, *vikaasa* of *shakti* consists in letting the senses visit the *vishyas*, without much involvement in their business by the individual. The focus is on the supervening unity of the observed world, being a part of it, without letting it take control i.e. remaining uninvolved and remote, even though the person be seeing, hearing, touching all. In *sankoocha*, the senses are withdrawn one after the other, while in *vikaasa* there is no *krama* in their being unleashed. This

[1] I-ness (अहन्ता) is attained even as One is transformed into different bound forms like *jiiva* etc.

is a simultaneous activity of the *indriyas* leaving little for the individual to dwell there upon. Besides the two operations, *sankoocha* and *vikaasa* of *praana shakti,* can be brought about simultaneously, leading to the same end-result i.e. *madhyavikaasa.*

Shakti sankoocha and *vikaasa* consist in causing the subtle *praana-shakti* to rise through successive vibration of nostrils[1] and getting it to pierce the brows (and leading) to the serially trained, *uurdhvakunddalinii* state. This expansion and resting state (of *uurdhvakunddalinii*) is to be practiced. There upon the *adhahkunddalinii,* with its six mouths[2] or facets, strengthened by *(praana) shakti* at its root, beginning and middle, pervades on mere touch.

The *vigyaanabhairava shlooka* cited below is the first of half a dozen ones representing as many *dhaaranaas* which teach the *yooga* or *yukti* harnessing the points of exceeding pleasure for total realization of oneness with the supreme. This includes the esoteric elements of pleasure from sensual, to culinary, to the sight of a loved one as means to superconsciousness. Ksheemaraaja's commentary tells that the interpretation of the technical terms also varies with the mode of *yukti* or union with the supreme. This is evident in the changing import of the *visha* and *vahnih.* The

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[1] i.e. *praanaabhyaas* or *praanaayam*, through its successive stages of *praana* (inhalation), *kumbaka* (holding) and *riichaka* (exhalation).

[2] Hindi tr. of *Pratyabhigyaa Hridayam*, (published by Swami Raam Ashram, Jammu, footnote 3, page 119) says that *shashttha-vaktraare* the six *mukhas* of *adhahkunddalinii* which are said to be the eye, ear, nose, hand, skin and the sex organ. Jaideva Singh calls them organs not mouths and holds these to be the five openings eye, ear, nose, mouth, anus and the sixth one, reffered here, *meedharkanda*, near the base of rectum (*Pratyabhigyaa Hridayam, ibid.*, page 151). Taking the sixth as the sex organ, is another interpretation of *shashttha-vaktra* or the sixth mouth.

generally known interpretation of Jaideva Singh follows *shaiva* path, while the *shaakta* path, practiced as much as the other, includes practices and interpretation which were handed down in the traditional teachings. Thus the implication of the word *parishiilanam* (परिशीलनम्) used in the context of *prasara* and *vishraantidashaas* has to be understood in its esoteric significance. Ksheemaraaja speaks of them very concisely which is to be understood in all its intricacies.

As the worthy *Vigyaana Bhairava* tells, (it happens)

वह्नेर्विषस्य मध्य तुचित्तं सुखमयं क्षिपेत।

केवलं वायुपूर्णवास्मरानन्देन युज्यते ।।

'Resting the *chit* peacefully between *vahnih* and *visha*or mere circulation of air, brings the practiserthe joy (equivalent to that of) of sexual gratification.'

Here *vahnih* implies the state of entry into contraction and *visha* the state of the tending to pervade; as the root (विषलृ) *'vish'* carries the meaning of (व्याप्तौ) permeation.

Ksheemaraaja now describes *madhya-vikaasa* through *kriya kaushala*. Here, self discipline and constant practice leads to the gradual ascent. It involves the *yoogik* practice of *praanayama* holding *shakti* at *hridyadvaadshaanta* concentration on *anachakamaatrikas*. Classed as *aanavaupaaya,* these practices bring about a graded sharpening the faculties of the *deha* and thus enhancing their capacity to appreciate the subtle unity in the creation and oneness of the whole *prapancha*.

Paring *'the two vaahas'* (वाहयोः विच्छेदनम्) isinterrupting (the two airs), the left and right moving

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prana and *apaana*, at the resting place of (हृद्य) *hridya* with practiced recitation of the (अनच्कः) *anachkavarnas* (i.e. letters k, h etc. without the *svaras*). As has been said in *Gyaanagarbha:*

'अनच्ककककृतायतिप्रसूतपार्श्वनाडीद्वयच्छिदोविधृतचेतसो
हृदयपङ्कजस्योदरे।

उदेतितवदारितान्धतमसः स विद्याङ्कुरो य एषपरमेशतां जनयितुं
पशोरप्यलम्।।

'Holding, consciously the mind inside the *hridya* lotus, and by utterance of (अनच्कक) vowel-less consonants k etc. interrupting the flow (of the left and right airs in) the nearby flowing two[1] *naaddiis* arouses in one, torn by blind *tamas*, the bud of knowledge (*shuddhvidyaa*), which generates Godliness even in a *pashu* (bounded one).'

The sixth mode of *madhya-vikaas* is the practice of *aadi-anta-kootti*, referred in the *suutraa* 18. It involves fixing the *mana* in *dvaadashaanta*, where by the distracting wonts get decimated. *Praana* is said to originate at *hridya* and go to the *shakti dvaadashaanta*, which is a distance of twelve fingers from *agya chakra* in the *sahasaraara*. *Apaana* is its descent to *hridya*. The practice consists in holding the movement of *praana* at the point of origin i.e. *hridya*.

[1] *Iddaa* and *Pingla* flowing on left and right sides of the *madhya*, i.e. *Shuushmanaa*.

Aadi koottih is *hridya*[1] and *anta koottih* is *dvaadashanta.*[2] The control of *praana* (the word निभालन् in the *suutra*) is the practice consisting in fixing the mind (at one of these two stations), during the entry and resting of *praana/apaana* and resting it there. As is stated in VigyaanaBhairava:

हृद्याकाशेनिलीनाक्ष पद्मासंपुटमध्यग:।
अनन्यचेता सुभगेपरं सौभाग्यमाप्नुयात्।।

(He who) has focused his eyes (and senses) in *hridyaakaasha*, in the middle of the (*hridya*) lotus, without turning to any other, O lucky (Mother), (he) attains to the highest fortune.

And (likewise, it is stated):

यथा तथा यत्र तत्रद्वादशान्तेमन: क्षिपेत।
प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत्।।

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[1]*Hridya*, here, is not same as the heart. It is said to be the space around the organ heart or the center of diaphragm. That may not be exactly correct, since the anatomical connotation could not have been implied in the *yoogik* conceptualisation. *Hridya* is the jewel being the location of *maniparva chakra*, the *chakra* with 6 leaves.

[2]*Dvaadashaantah*' literally means the end of twelve fingers, in thickness. *Praana* is said to emerge to a distance of twelve fingers from the nose and to re-enter or return from this distance. *Praanaayaam* consists in taking in *praana* from this distance to *hridya* (*puuraka*), making it rest there (*kumbaka*) and sending it out, again to this distance with exhalation (*riichaka*). This is *hridya* or *dvaadashaantah*. Another *dvaadashaantah* is in *sahasraara*. It is located upwards to the distance of twelve fingers from the tip of nose. It is called *shaktiidvaadashaanta*, different from the *Shiva dvaadashaanta* located at a distance of twelve fingers from *agya chakra*, or the midst of the two eye-brows. Some locate *Shiva dvaadashaanta* at the end of *shikha* or the crown tuft.

Whenever, and wherever, the mind gets fixed on *dvaadashaanta*, (thereupon and then,) decimating the wonts, every instant, day by day, (the person) becomes (वैलक्षण्यं) agitation-less and indifferent (i.e. attains the state of *madhyavikaasa*).

Other modes of *madhya-vikaasa* which still the fluctuation of mind, leading to वैलक्षण्यं i.e. attainment of a steady state of mind where no objects, desires, wishes or wonts agitate the mind, are now described. Total concentration in any of the practices favoured to the exclusion of any alternative, also has the effect of *vikalpa khaya* and results in *madhyavikaasa*.

The word (आदि) *aadi* (in the *suutra*) refers to the state of enjoying the *unmeesha*. As has been said in *SpandaShaastra*:

'उन्मेशःसतु विज्ञेयः स्वयं ततुपलक्षयेत।'

'That (*madhya-vikaasa*) be recognized as *unmeesha*, and experienced by one's own self.' In addition the interesting subjects, and tasty delicacies too, have been included under it.

The word nisheevanam (निषेवणम्), used here, means serving, worshipping, enjoying. *Nisheeka* (निषेक) is another derivative meaning dripping, sprinkling, seminal discharge and impregnation. Enjoying the *unmeesha* is being so engrossed in a favoured activity that no other thoughts agitate the mind, leading to an extension of *unmeesha*. Activities like studying an absorbing subject, even enjoying tasty delicacies, also extend *unmeesha*.

As has been said by ShriiVigyaanaBhairava, too:

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात्।

भावयेद्भरितावस्थां महानन्दमयो भवेत।।

गीतादिविषयास्वादासमसौख्यैकतात्मनः।

योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता।।

यत्र यत्रमनस्तुष्टिर्मनस्तत्रैव धारयेत।

तत्रतत्रपरानन्दस्वरूपंसंप्रकाशते।।

Eating, drinking with enjoyment of tasting, savouring drink, (even) yawning/the person in a state of full absorption is filled with great bliss. Enjoying things like songs etc. (gives) the same contentment as attaining oneness/(and) the yogi is absorbed therein fully, his mind having fixated (upon the cessation of all distractions) in that act. (Indeed,) wherever the mind becomes contented (to whichever (thing) the mind is inclined), thereat doththe great bliss, in its own form, shine forth.

> *Unmeesha* is opening of eyes, with its counterpart *nimeesha*, the closing of eyes. In *yoogik* terms here, *unmeesha* is the interval between cessation of one thought-construct and emergence of another. Normally this interval is very short, yet one of peace. However, *unmeesha* and *nimeesha* following one another in quick sucession, result in mental agitation. VigyaanaBhairava enjoins concentration upon the interval between the two and extending it. As the mental fluctuations subside, the interval gets extended becalming the agitation. When there is complete cessation of agitation *unmeesha* supervens and that is *vikalpakshaya* and *madhyavikaasa*.

Likewise beneficial should, the other pleasurous (activities) too, amenable to one's mind, be kenned. These many are the means of that *madhyavikaasa*.

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3.19. *samaadhi*

the union with *samvit*
brings imperishable *samaadhi*

With *madhyavikaasa* comes the attainment of *chit-aananda;* this verily is *samaadhih* the highest (attainment) of a *yoogi*, also called *samaaveesha, samaapati* etc. for making this arousal a persistent state, it is said:

समाधिसंस्कारवति व्युत्थाने भूयोभूयश्चिदैक्यामर्शान्नित्योदित-
समाधिलाभः ।।१९।।

(Having once been) imbued with impression of *samaadhi*, meditating on Oneness with *chit* (unity), during *vyut-thaana* phase, again and again, imperishable *samaadhi* is attained. (19)

The *saadhaka* in *samaadhi* experiences the state of perfect bliss. This however, is transient and the *saadhaka* returns from this state, which is called *vyathaana*. Though the experient would understandably want it to persist, only fleeting impressions of bliss experienced in the state of *samaadhi* are retained. Repeated *vimarsha,* i.e. meditation there upon, by one imbued with the impression after *vyathaana* can bring about a stabilization of *samaadhi* making it a presisting, permanant state.

The *yoogii* having attained *samaaveesha,* (experiences) persistence of nectar of *samaadhi* in the return to the worldly conscious state too, (and) acting as if intoxicated, staggering with that exhilaration, seeing the objective world like bits of snow in winter, absorbed in it is attracted to turning inwards, again and again; thus absorbed, (the *yoogii*) meditates serially on the wonted *samaadhi* and the one *chit,* (and) in return

phase too is elated with the Oneness of the *samaadhi-rasa*.

As has been said in *kramasuutraas :*

क्रममुद्रया अन्तः स्वरूपया बहिर्मुखःसमाविष्टोभवतिसाधकः।
तत्रादौबाह्यात्अन्तःप्रवेशः आभ्यान्तरात् बह्यस्वरूपेप्रवेशःआवेशेवशात
जायते –इति सबाह्याभ्यन्तरो अयं मुद्राक्रमः।

'In the final stage of *krama mudra, saadhakah* attains consummation (even) in outward projection. There begins entry from outward to in-ward, and (re-)entry from in-ward to out-ward, (all this in-out entry) happens under the force of *samaavesha.* This is the inward-outward succession of *mudraas* (being).'

The meaning (of above) is (explained) thus: *samvit,* in a cyclic succession, causes them (i.e.) *shriishtti-sthiti-sanhaara*, establishes them and imbues them. (क्रममुद्रया) *krama mudraa* is (this) *turiiyaa* state of *chiti-shakti;* (अन्तः) *antah* 'inward-tending' is being conscious of perfect I-ness, (बहिर्मुखः) *bahirmukha* etc. (means) though out-projected (and) engaged in sense in objects and (समाविष्टो) *samaavishtta* (implies) is experiencing the flourish of entry: (such a) *'saadhaka'* becomes the highest *yoogii.* And there (in the quote) (बाह्यात्) *bahyaat* (means) devouring outside objects and visiting *vishyaas,* (अन्तः) *'antah'* (means) the field of *parachiti* (which) taking in or devouring the things, successively, (effects) (प्रवेशः) *praveesha* i.e. enters (and thereby comes) *samaaveesha* or consummation; (आभ्यान्तरात्) *'aabhyantraat'* (means) having actually experienced *chiti shakti and* having the capacity for *samaaveesha* (आवेशेवशात) 'forcing entry' (even) in the out-

projected form (बह्यस्वरूपे) (and being) unconscious of *idantaa*, visiting or taking in *vishyaas* (that implies) entering (प्रवेशः) and *chit-rasa* (thus getting) congealed, the manifested attains *samaaveesha* (entry).

This external as well as internal (सबाह्याभ्यन्तरः अयं), ever active state of *samaaveesha* (consummation) is (मुदो) joyful[1] (because it) is joy-distributing *paramaaananda* itself, severing the bonds, turning the world from within into the *turiiya* state, the embodiment of *mudraa*; giving the successive experience of *shriishti-sthiti*... etc. and seeing it as a successive cycle, is called *'krama'* (क्रम).

> The description of *samaaveesha* in *karamasuutra* is explained here. The cyclic succession of the creation-maintanence-involution is what *krama mudraa* implies. Its crux is the *turiiya* which pervades all the three states, successively imbues them all and finally becoming one with *chit shakti* brings about *samaaveesha,* the *turiiyatiit* state. This consumation is the realisation of *ahantaa* even as the *chiti*is engaged in the worldly dealings. It may take various forms. The *saadhaka* experiencing *antah*, inwardness of *chiti shakti,* gaining the capability or

[1] Jaideva Singh (*pratyabhigyahridayam*, *ibid*., page 105) says that *'mudraa'* is explained as *'mudam iti'* (it is joy), *mum dravati* (severs bondage) and *mudrayatiiti*, (that which seals up the universe into *turiiya*). That verily is what Ksheemaraaja is doing here. He did so with '*bhairava'* earlier (cf. *supra*). However, Jaideva Singh is not being very objective in saying that *'mudraa'* is etymologically derived from these. Rather these variegation have been played upon the word *'mudraa'* to conjure up the intented implications something like the word-play on the letters of the word Teacher as T- transmitting, E - education, A - all... etc.

worthiness for *samaaveesha,* the ability of ignoring the objective world even though in outward projection, entering with the understanding of *vamana* or projection, all is the result of congealing of the *chit-rasa,* the concience of *chita shakti.*

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3.20. *itishivam*

Realizing *ahantaa*, the perfect I-ness, is Shivahood

Now (to tell) of the fruition of attainment of *samaadhi*, it is said:

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूर्णाहन्तावेशात्सदा सर्वसर्ग-
संहारकारिनिजसंविद्देवताचक्रेश्वरताप्राप्तिर्भवतीतिशिवम्।२०।

Then, having been pervaded by perfect I-ness, the essence of light and joy, the seminal embodiment of *mahaamantra*, ever creating and destroying all, (with the operation of) one's own lofty *samvit*, there comes about the full sovereignty (of powers), the Shivahood (20).

> Shiva, or *paramashiva* is the ultimate *tat-tva*, the end-product which implies all the different characterisations detailed, encompasses them all and yet transcends them. The whole creation, the play of Shiva, is but a cycle of Shiva's outward and inward projections, the descent to the *prithvi tat-tva* (the evolution) and the ascent back to Shiva (the involution). Everything, including *Parama Shiva*, is but Parama Shiva: that is the Shivahood, *iti Shivam* is both a conclusion as well as an intimation. This is the fruition of *samaadhi*.

The state of having attained to the ever-awake *samaadhi*, (which) is the essence of light and joy, the glee of unity of *chit*, the signal seminal *mantra* enlivening all *mantras* – this perfect, worthy, transcendent Oneness is the miracle of doer-less self-manifestation. There uniting eternally with the phases, from the lowest to the end of the highest, which cause the wonderous creation and destruction of world, 'that doing' is the cycle of operation of one's own lofty *samvit*;

'obtaining that power' is becoming the master, implying that the said *paramayoogii* becomes so (i.e. one with the *Paramashiva*); this all is but a manifestation of Shiva: *'iti'* indicates the end and the joining.

> *Samaadhi* leads to attainment of all powers, all faculties, mastery over all acts, the unfolding of the highest reserved status of *ahantaa*, the *svaaatmachamatkaara* i.e. the miraclous transformation of one's own self into the All Pervading Being. It includes all that is said to be the ultimate in acquisitions. Hence the extensive, apparently repetitive, description of the states, *padas*, positions etc. The point that is sought to be impressed is that this all is one's own activity and spread, evolution and involution of one's own *samvit*.

What little knowledge of an (object) is had that knowledge alone is its form. The inward-turned *vimarsha* (i.e. *samvit*) is the *tat-tva* knower of that (knowledge), too. When the disguises of body etc. – the conceits (of standing by themselves which is born) of contractedness – are dissolved, the remaining body is *sadaashiva* and *Iishvara* in essence. With that (*Sadaashiva-Iishvara*) too, getting established as being one with the *prakaasha* the whole world is seen unfolding as a wonderment (चमत्कार) of Shriimaan Maheeshvara, the Ultimate Truth.

> This is the fruition of the total awareness of the three legs of the paradigm known, knowledge and knower. *'Samveeda'* is the object to be known, also called the *pramya; samveedna* is the knowledge, the *pramaana,* and *pramaatra* is the knower. At the root of all lies *samvit*, the *antarmukhavimarsha*, which the *samaadhi* leads to.

Now the, object whose existence is to be known i.e. '*samveeda*' becomes known as a reflection of it, which is inside *samvit*. '*samveedana*' the knowledge too is there in that very *samvit*. And finally it is the *samvit* which is the knower. The realisation of this truth dissolves the conciet of body etc. With the differentation gone, the entire world is seen as *sadaashiva-Iishvara* carrying just a trace of *idantaa* which goes away when *eekasadbhaava*, the cohorence of oneness with *Prakaasha* is established. That realisation of Maheeshvara-hood is the *chamatkaara*.

For, without the permeation of Ultimate-Truth-Bearing *Prakaasha,* how could *prakaasha-ness* come about? It is *Parameeshvarah,* the *Svatantra* Being, the one with power over the repertoire of alphabet from अ to क्ष, who permits all this (play) of (words and objects) for the harmonious happiness of world in full perfection, bereft of all wonts, filled with brimming joy.

Without the knower, there can be neither knowledge nor the thing that is known. The paradigm would not be possible without the the ultimate truth, the knower – *pramaata* – being at its centre. That knower, the *parmaartha, paramashiva,* is *prakaasha.* As discussed in 2nd *suutra*, Without *prakaasha* there can be nothing i.e. no *prakaasha* – knowable, knowledge, knower – can emerge only from *aprakaasha*. Hence no creation can be *aprakaasha*i.e. without Shivahood being innate to it.

And so, the supreme, the embodiment of *akula*, commencing at अ (and) ending at the *shakti*-unfolding ह-*kalaa,* whence this creation is projected, with letter क्ष the closure of the unfolding, concentrating on that अ-ह alone and uniting with it, focusing on withdrawal,

accepting the *antah* (as the end), understanding *bindu* as the truth of undifferentiated, where the unfolded *anut-tara* too rests or involutes. This *shabda-raashi*, the totality of letters-words (names-meanings), is the action-less meditation, the *aham* (अ ह म्) *vimarsha*.

'*Prakaasha* resting on itself, is called *aham-bhaava*. Itis also called *vishraantih*, the state where all relations have ceased. It is *Svatantrya*, Doership, the Ultimate Divinity too': this much is said (of *aham-bhaava*).

> The creation comes about, not as a fraud but of the *svatantrya* of *Parameeshvara*, whose complete authority over the *shabda-raashii* causes it to bring about the creation. Seen thus, the creation is an expansion or projection of the *maatrikaas*, with the *varnas* or alphabet, forming the words i.e. names and objects. In a reversal of the *pramaana* getting into (telescoping into) *pramya* which in turn telescopes into *pramaatra*, the *samvit* or Shiva, as explained in the preceding description, the world or creation is also seen as a serial or successive out-projection of the *bindu* to *maatrikaas* to *shabda*, the play of letters from अ to ह. Back projection of this expansion, to the *bindu*, which is the *ahamvimarsha*, leads to the involution or return to the primal *anut-tra*, the actionless Shiva, where *kula* or creation has all been dissolved leaving only *akula* – thewhole telescoped back to one.

That alone is *ahantaa*, the origin of all *mantras*, as well as the resting state; and it is its power alone (that provides) for different objectives, acts, doings ample seminal arena.

That has been explained in *spandashaastra*:

'तदाक्रम्य बलंमन्त्रा ... ...तेएतेशिवधर्मिणः ।।

(From the *shlooka*) 'begining with power of that *krama* (successivenss)...' etc... (up to the *shlooka*) ending with '...all this *(mantra)* is a form of Shiva.'

In *Shivasuutra* too (it is said):

'महाह्रदानुसंधानान्मन्त्रविर्यानुभवः' । (१:२२)

'Meditating on the great ocean (Shakti), the power of *mantra* is experienced.'

Here, the entry into the power of that *mahaa-mantra*, perfect *ahantaa*, is becoming one with it.

Suppressing *deeha*, *praana* etc. and holding fast to that state (of *ahantaa*) after accessing it, immersing *deeha* etc., (i.e. inner part) and *niila* etc., (the outer parts) in the (रस) essence of that (*ahantaa*) is making them one with it. That is, what little of body, comfort, colour etc. becomes evident, gets established, is remembered or resolved, all that unfolds with *Bhagavatii*– the one imbued with power of *chiti* – becoming the base for unfolding without whose unfolding, nothing else, unfolds, as has been said.

In her unfolding too, She alone, the very *maayaa-shakti* (*chiti*), is apparent, in the mishaps (the specious appearances) of *deeha* (internal), *niila* (outer) etc. under the force of different conceits, (the body etc.) appears to possess distinct natures, (leading to seeing) knowledge, thought, determination etc., (as different) forms, (when) in reality it is but one *chitishakti* (showing) under the conceit of *maayaa* experients.

As has been said (in *Iishvara Pratyabhigyaa*)

या चैषाप्रतिभातत्तत्पदार्थक्रमरूषिता।

अक्रमानन्तचिद्रूपः प्रमातासमहेश्वरः।।

'This here, the worthy (*samvit*) adorned with various objects in succession, is but the action-less, eternal, *chit* experient, He, the Maheeshvarah.'

And

माया शक्त्या विभोः सैवभिन्नसंवेद्यगोचरा।

कथिता ज्ञान संकल्पाध्यवसायादिनामभिः।।

'Adorned by *maayaa*, that (*chiti*) alone is seen as different objects (and) is called by names knowledge, thought, determination etc.'

And in all states, this is but one *chitishakti* yawning (i.e. enjoying the languor). If one sought to enter that (*chitishakti*), unite with it, get identified in oneness with it, under strength of the aforesaid successive opening (expansion) and closing (contraction) of senses (*madhyasankoocha-vikaasa*), making everything all-encompassing and annihilating them too, respectively, (becoming) one who is ever creating and destroying all, (controlling) that group of *samvitdeeviis* – the pile of inner and outer rays (*deeviis*) transcending *maayaa*, over that lordship – the suzerainty of Parabhairava-ness, that (mastership) accrues to that highest of *yoogiis*.

As has been said (in *spandashaastra* 3:19):

यदा त्वेकत्रसंरूढस्तदा तस्य लयोद्भवौ।

नियच्छन्भोक्ततामेति ततश्चक्रेश्वरो भवेत।।

'when one has, concentrated at one place of that (*puryashttaka*), there is absorption and arousal/(and thereby one) gets the enjoyer-ship (mastery) of that without asking (and) becomes the master of *shakti chakra*.'

Here (import ofthe word) *'eekatra'* is: all should be focused at one place. It has been said that *'chit*as a rule keeps vibrating, in the form of *unmeesha'*. The word *'tasya'*, relates to another (quote):

'पुर्यष्टकेन संरूद्ध ...।'इति ।

'In *puryashttak* (*suukshumashariira*) it is bound...'

Here, *puryashttakam* mentioned in the foregoing (*shlooka*), should be considered, (and) not as the author of *vivarana*has said 'upon one subtle or gross body'.

I have also eulogized it thus:

स्वतन्त्रश्चितिचक्राणां चक्रवर्तीमहेश्वरः।

संवित्तिदेवता चक्रजुषटःकोऽपि जयत्यसौ।।

'Maheeshvara is the Lord of the *svatantrachitichakraas*; who else is to be lauded, but the one who has mastered the *chakra* of *samvit*?'

The penultimate word *'iti'* (of the *suutra*, implies that) whatever has been said in the textup to it, all that is Shiva; the object being to attain to Shiva, having emanated from Shiva, being inseparable from *Shivasvaruupa* and imbued with Shiva, that is (the meaning of) *'itiShivam'*. The people bounden by body, *praana*, pleasure etc., in all states, do not ken this perfect joy-bundle as *maheeshvarii*, their own*chiti*.

Amid this ocean of knowledge, the world is like its foam on all its edges; he who sees so, with this instruction, verily he is said to be the Shiva.

This instruction in *tat-tva,* which has come from Shankara through descent of Shakti, has been given for

their liberation of those who lacked practice, (or) for arduous union were unfit, didn't have the power to understand Iishvara Pratyabhigyaa.

Here ends Pratyabhigyaa Hridayam.

***

WRITTEN BY

Shriimat **raajaanaka** **Ksheemaraaja** *aachaarya*,

abiding at the lotus feet

of

the great glorious,

eminent *aachaarya*,

Shriimat Abhinavaguptapaad

BE BLESSED

***

Appendix I

The Sanskrit text of *Paraa Praaveeshikha*

आचार्य क्षेमराजकृत

पराप्रावेशिका

विश्वात्मिकांतदुत्तीर्णांहृदयंपरमेशितुः।
परादिशक्तिरूपेणस्फुरन्तींसंविदंनुमः।।

इह खलुपरमेश्वरः प्रकाशात्मा।प्रकाशश्चविमर्शस्वभावः।विमर्शो नाम विश्वाकारेणविश्वप्रकाशेनविश्वसंहरणेन च अकृत्रिमाहं—इतिविस्फुरणं।यदिनिर्विमर्शःस्यातनीश्वरोजडश्चप्रस-ज्येत। एष एव च विमर्शः चित् चैतन्यंस्वरसोदितापरावाक, स्वातन्त्र्यं, परमात्मनो मुख्यमैश्वर्यंकर्तृत्वंस्फुरत्ता, सारोहृदयं, स्पन्दः इत्त्यादिशब्दैरागमेषूद्घोष्यते।अतदेवअकृत्रिमाहमितिसतत्त्वः स्वयंप्रकाशरूपः परमेश्वरः पारमेश्वर्या शक्तयाशिवादिधरण्यन्तः।

जगदात्मनास्फुरतिप्रकाशतेच।एतदेवअस्य जगतः कर्तृत्वमजडत्वंच।जगतः कार्यत्वमपि एतदधीनप्रकाशत्वमेवएवंभूतंजगत् प्रकाशरूपात् कर्तुम् महेश्वरादभिन्नमेव।भिन्नवेद्यत्वेऽप्रकाशमानत्वेनप्रकाशनायोगात् न किंचित्स्यात्अनेन च जगताअस्य भगवतःप्रकाशत्मकंरूपं न कदाचिततिरोधीयते।एतत्प्रकाशनेनप्रतिष्ठांलब्ध्वाप्रकाशमानमिदंजग त् आत्मनः प्राणभूतंकथंनिरोद्धुं शक्नुयात्कथं च तन्निरूध्य स्वयमवतिष्ठेत।अतश्चास्य वस्तुनः साधकमिदं

बाधकमिदंप्रमाणमित्यनुसंधानात्मकसाधकबाधकप्रमातृरूपतयाचास्य सद्भाव:तत्सद्भावेकिं प्रमाणम् ?इति।

वस्तुसद्भावमनुमन्यतांतादृक्स्वभावेकिं प्रमाणम् ?इति ।प्रष्ट्टरूपतया च पूर्वसिद्धस्य महेश्वरस्य स्वयंप्रकाशत्वंसर्वस्य स्वसंवेदनसिद्धम्किं च प्रमाणमपि यमाश्रित्य प्रमाणंभवति ।तस्य प्रमाणस्य तदधीनशरीरप्राणनीलसुखादिवेद्यंचातिशय्य सदाभासमानस्यवेदकैकरूपस्यसर्वप्रमितिभाज: सिद्धौअभिनवार्थप्रकाशस्यप्रमाणवराकस्य कश्चोपयोग: ।एवं च शब्दराशिमयपूर्णाहन्तापरामर्शसारत्वातपरमशिव एवषट्त्रिंशत्तत्त्वात्मक: प्रपञ्च:षट्त्रिंशत्तत्त्वानि च —शिव... भूमय: इत्योतानि

शिव	शक्तिसदाशिव	ईश्वर	शुद्धविद्या	माया
कला	विद्या	राग	काल	नियति
पुरुष	प्रकृति	बुद्धि	अहंकार	मन:
श्रोत्र	त्वक्	चक्षु:	जिह्वा	घ्राण
वाक	पाणि	पाद	पायु	उपस्थ
शब्द	स्पर्श	रूप	रस	गन्ध
आकाश	वायु	वह्नि	सलिल	भूमय:

अथैषां लक्षणानि।

तत्र शिवतत्त्वं नाम

इच्छाज्ञानक्रियात्मककेवलपूर्णानन्दस्वभावरूप: परमशिव एव ।अस्य जगत् स्रष्टुमिच्छांपरिगृहीतवत:परमेश्वरस्य प्रथमस्पन्द एवेच्छाशक्तितत्त्वम् अप्रतिहतेच्छत्वात् ।सदेवाङ्कुरायमाणमिदं जगत्स्वात्मनाहन्तयाच्छाद्य स्थितंरूपंसदाशिवतत्त्वम्,अङ्कुरितं जगदहन्तयावृत्यस्थितमीश्वरतत्त्वम् ।अहन्तेदन्तयोरैक्यप्रतिपत्ति: शुद्धविद्या,स्वस्वरूपेषुभावेषुभेदप्रथामाया ।यदातुपरमेश्वर: पारमेश्वर्यामायाशक्तयास्वरूपंगूहयित्वासंकुचितग्राहकतामश्नुतेतद ।पुरुषसंज्ञ: ।अयमेवमायामोहित: कर्मबन्धन: संसारी ।परमेश्वरादभिन्नोऽपिअस्य मोह:परमेश्वरस्य न भवेत् इन्द्रजालमिव ऐन्द्रजालिकस्यस्वेच्छयासंपादितभ्रान्ते:,विद्याभिज्ञापितैश्वर्यस्तुचिद्ध नोमुक्त:,परमशिव एव ।अस्य सर्वकर्तृत्वंसर्वज्ञत्वंपूर्णत्वंनित्यत्वंव्यापकत्वं च,

शक्तयोऽसंकुचिताअपिसंकोचग्रहणेनकलाविद्यारागकालनियतिरूप
तयाभवन्ति।
अत्र कला नाम अस्य पुरुषस्य
किंचित्कर्तृताहेतु,विद्याकिंचिज्ज्ञत्वं कारणम्,रागो
विषयेष्वभिष्वङ्ग:,कालोहि
भावानांभासनाभासनात्मकानांक्रमोऽवच्छेदकोभूतादि:नियति:
ममेदंकर्तव्यंनेदंकर्तव्यंइति।नियमनहेतु:एतत् पंचकम् अस्य
स्वरूपावरकत्वात्कञ्चुकमितिउच्यते।महदादिपृथिव्यन्तानांतत्त्वानांमू
लकारणंप्रकृति:।एषा च
सत्त्वरजस्तमसांसाम्यावस्थाअविभक्तरूपानिश्चयकारिणीविकल्पप्र
तिबिम्ब धारिणी।बुद्धि:अहंकारो नाम ममेदं न
ममेदमित्यभिमानसाधनम्।मन:
संकल्पसाधनम्।एतत्त्रयमन्त:करणम्।शब्दस्पर्शरूपरसगन्ध
आत्मकानांविषयाणांक्रमेणग्रहणसाधनानिश्रोत्र त्वक् चक्षुर्जिह्वा
घ्राणानिपञ्चज्ञानेन्द्रियाणि।वचनादानविहरणविसर्गानन्दात्मक्रियासाध
नानिपरिपाढया वाक्
पाणिपादपायूपस्थानिपञ्चकर्मेन्द्रियाणि।शब्दस्पर्शरूपरसगन्धा:
सामान्याकारा: पञ्चतन्मात्राणि।
आकाशमवकाशप्रदम् वायु: संजीवनम्अग्निर्दाहक:
पाचकश्चसलिलमाप्यायकंद्रवरूपं च भूमिर्धारिका
यथान्यग्रोधबीजस्थ: शक्तिरूपामहाद्रुम:।
तथाहृदयबीजस्थंविश्वमेतच्चराचरम्।।
इत्याम्नायनीत्यापराभट्टारिकारूपेहृदयबीजेऽन्तर्भूतमेतज्जगत्।कथं?
यथा घटशरावादीनांमृद्विकाराणांपारमार्थिकं रूपंमृदेव,यथा वा
जलादिद्रवजातीनाम् विचार्यमाणंव्यवस्थितं
रूपंजलादिसामान्यमेवभवति:तथापृथिव्यादिमायान्तानांतत्त्वानांसत-
त्त्वंमीमांस्यमानंसदित्येवभवेत्।अस्यापिपदस्य निरूप्यमानं
धात्वर्थव्यञ्जकंप्रत्यांशंविसृज्य,प्रकृतिमात्ररूप:
सकारएवावशिष्यते।तदन्तर्गतमेकत्रिंशत्तत्वम्तत:
परंशुद्धविद्येश्वरसदाशिवतत्त्वानिज्ञानक्रियासाराणि
शक्तिविशेषत्वातऔकारेऽभ्युपगमरूपेऽनुत्तरशक्तिमयेऽन्तर्भूतानिअ
त: परमूर्ध्वाध: सृष्टिरूपोविसर्जनीय:एवंभूतस्य हृदयबीजस्य
महामन्त्रात्मकोविश्वमयोविश्वोत्तीर्ण: परमशिव

एव ।उदयविश्रान्तिस्थानत्वान्निजस्वभावईदृशं हृदयबीजंतत्त्वतो
योवेदसमाविशति च सौः परमार्थतोदीक्षितःप्राणान् धारयन्
लौकिक वद्वर्तमानोजीवनमुक्तः एव
भवति ।देहपातेपरमशिवभट्टारक एव भवति।

Appendix II

The Sanskrit text of *Pratyabhigya Hridayam*

नमः शिवाय सततंपञ्चकृत्यविधायिने।
चिदानन्दघनस्वात्मपरमार्थावभासिने।।१।।
शंकरोपनिषत्सारप्रत्यभिज्ञामहोदधेः।
क्षेमेणोद्ध्रियतेसारः संसारविषशान्तये।।२।।

इह ये सुकुमारमतयोऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाःशक्तिपातोन्मिषित-
पारमेश्वरसमावेशप्रभिलाषिणःकतिचित्भक्तिभाजःतेषाम्
ईश्वरप्रत्यज्ञोपदेश-तत्वंमनाक्उन्मील्यते।
तत्रस्वात्मदेवताया एव सर्वत्र कारणत्वंसुखोपायप्राप्यत्वंमहाफलत्वं च
अभिव्यङ्क्तुमाह -

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ।।१।।

'विश्वस्य' -सदाशिवादिः भूम्यन्तस्य'सिद्धौ'
-निष्पत्तौ,प्रकाशन,स्थित्यात्मनि,परप्रमातृविश्रान्तियात्मनि च
संहारे,पराशक्तिरूपा 'चितिः' -एव[1]भगवती'स्वतन्त्रा'
-अनुत्तरविमर्शमयीशिवभट्टारकाभिन्ना'हेतुः'-

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[1]The text translated by Jaideva Singh (pbh, page 46) omits the word here. However, the text, edited by J C Chatterji, and published in Kashmir texts and Studies series of (volume III), in 1911 CE, has it (page 2). So does the text published by Svaamii Raama Aashram, Trilokpor, Jammu (page 10).

कारणम्।अस्यांहिप्रसरन्त्यांजगतउन्मिषतिव्यवतिष्ठते च,निवृत्तप्रसरायां च निमिषति;-इतिस्वानुभव एव अत्र साक्षी।अन्यस्य तुमायाप्रकृतिादे: चित्प्रकाशभिन्नस्यअप्रकाशमानत्वेनअसत्त्वात्नक्वचिदपिहेतुत्वम्;प्रकाश मानत्वेतुप्रकाशैकात्मात्प्रकाशरूपाचितिरेवहेतु:;न त्वसयौकश्चित्।अतएव देशकालाकाराएतत्सृष्टाएतदनुप्राणिताश्चनैतत्स्वरूपंभेत्तुमलम्;-इतिव्याप कनित्योदितपरिपूर्णरूपाइयम्-इतियर्थलभ्यमेवएतत्। ननुजगदपिचितोभिन्नंनैवकिञ्चित्;अभेदे च कथंहेतुहेतुमद्भाव: ? उच्यते।चिदेवभगवतीस्वच्छस्वतन्त्ररूपातत्तदनन्तजगदात्मनास्फुरति,-इत्यि तावत्परमार्थोऽयंकार्यकारणभाव:।यतश्चइयमेवप्रमातृ-प्रमाण-प्रमेयमयस्य विश्वस्य सिद्धौ–प्रकाशनेहेतु:,ततोऽस्या: स्वतन्त्रापरिच्छन्नस्वप्रकाशरूपाया:सिद्धौअभिनवार्थप्रकाशनरूपंनप्रमाण वराकमुपयुक्तम् उपपन्नंवा।तुदुक्तं त्रिकसारे-

स्वपदास्वशिरश्छायां यद्वल्लङ्घितुमीहते।
पादोद्देशेशिरो न स्यात्तथेयंबैन्दवीकला।।इति।।

यतश्चइयंविश्वस्य सिद्धौपराद्वयसामरस्यापादनात्मनिचसंहारेहेतु: तत एव स्वतन्त्रा।प्रत्यभिज्ञातस्वतन्त्रया सती,भोगमोक्षस्वरूपानाम्विश्वसिद्धीनाहेतु:इतिआवृत्त्याव्याख्येयम्। अपि च 'विश्वं' नील-सुख-देह-प्राणादि;तस्य या 'सिद्धि:' प्रमाणेपारोहक्रमेणविमर्शमयप्रमात्रावेश:,सैव 'हेतु:' -परिज्ञानेउपायोयस्या:।अनेन च सुखोपायत्वमुक्तम्।यदुक्तंश्रीविज्ञानभट्टारके–

ग्राह्यग्राहकसंवित्तिः सामान्यासर्वदेहिनाम्।
योगिनोतुविशेषोऽयं संबन्धेसावधानता।।इति।।

'चितिः' -इति एकवचनदेशकालाद्यनवच्छिन्नताम्
अभिदधत्समस्तभेदवादानाम्
अवास्तवतांव्यनक्ति।'स्वतन्त्र'-शब्दोब्रह्मवादवैलक्षण्यम्
आचक्षाणःचितोमाहेश्वर्यसारतांब्रूते।'विश्व' –इत्यादिपदम्
अशेषशक्तित्व,सर्वकारणत्वंसुखोपायत्वंमहाफलं च आह।।१।।

ननुविश्वस्य यदिचितिः हेतुः,तत्
अस्याउपादानाद्यपेक्षायांभेदवादापरित्यागः स्यात्–इतिाशङ्क्य आह

स्वेच्छयास्वभित्तौ विश्वमुन्मीलयति।।२।।

'स्वे इच्छया' न तुब्रह्मादिवत्अन्येच्छयातयैव च,न
तुअपादानाद्यपेक्षया,–एवंहिप्रागुक्तस्वातन्त्र्यहान्या चित्त्वमेव न घटेत,
'स्वभित्वौ' -न तुअन्यत्र क्वापिप्राक् निर्णीतं,
'विश्वम्'दर्पणेनगरवत्अभिन्नमपिभिन्नमिव'उन्मीलयति'।
उन्मीलनं च अवस्थितस्यैवप्रकटीकरणम्।
इत्यनेनजगतः प्रकाशैकात्मयेनअवस्थानम् उक्तम्।।२।।
अथविश्वस्य स्वरूपंविभागेनप्रतिपादयितुमाह–

तन्नाना अनुरूपग्राह्यग्राहकभेदात्।।३।।

'तत्' विश्वं 'नाना' -अनेकप्रकारम्।कथं? 'अनुरूपाणं' –
परस्परौचित्यावस्थितीनां'ग्राह्याणांग्राहकाणां' च
'भेदात्'-वैचित्र्यात्।तथा च सदाशिवतत्वेअहन्ताच्छादित–
अस्फुटेदन्तामयं यादृशं

परापररूपंविश्वंग्राहयं,तादृगेवश्रीसदाशिवभट्टारकाधिष्ठितोमन्त्रमहेश्वराख्य: प्रमात्रवर्ग:परमेश्वरेच्छावकल्पिततथावस्थान:।ईश्वरतत्त्वेस्फुटेदन्ताहन्तास
मानाधि–करण्यात्म,यादृक् विश्वंग्राह्यं,तथाविध
एवईश्वरभट्टारकाधिष्ठितोमन्त्रेश्वरवर्ग:।विद्यापदेश्रीमदानन्तभट्टारकाधि
शिठताबहुशाखावान्तरभेदभिन्ना यथाभूतामन्त्रा:
प्रमातार:,तथाभूतमेवभेदैकसारंविश्वमपिप्रमेयम्।मायोर्ध्वे यादृशा
विज्ञानाकला: कर्तृताशून्यशुद्धबोधात्मन:,तादृगेवतदभेदसारंसकल-
प्रलयाकलात्मक-
पूर्वस्थापरिचितम्एषांप्रमेयम्।मायायांशून्यप्रमातृणांप्रलयकेवलिनांस्वोचि
तंप्रलीनकल्पंप्रमेयम्।क्षितिपर्यन्तावस्थितानांतुसकलानांसर्वतोभिन्नानांपरि-
मितानांतथाभूतमेवप्रमेयम।तदुत्तीर्णशिव-
भट्टारकस्यप्रकाशैकवपुष:प्रकाशैकरूप एव भावा:।श्रीमत्
परमशिवस्य पुन: विश्वोतीर्ण–विश्वात्मक–परमानन्दमय–
प्रकाशैकघन्स्य एवंविधमेवशिवादि–धरण्यन्तम्
अखिलमअभेदेनैवस्फुरति;न तुवस्तुत: अन्यत्किंचित्ग्राह्यंग्राहकं
वा;अपितुश्रीपरमशिवभट्टारक
एवइत्थंनानावैचित्र्यसहस्रैस्फुरति।इत्यभिहतप्रायम्।।३।।

यथा च भगवानविश्वशरीर: तथा

चितिसंकोचात्माचेतनोऽपिसंकुचितविश्वमय:।।४।।

श्रीपरमशिव:स्वात्मैकयेनस्थितंविश्वम्सदाशिवाद्युचितेन
रूपेणअवविभासयिषु:
पूर्वचदैक्याख्यातिमयानाश्रितशिवपर्यायशून्यातिशून्यात्मतयाप्रकाशाभेदेन
प्रकाशमानतयास्फुरति;तत: चिद्रसाश्यानतारूपाशेषतत्त्वभुवन–
भावतत्तत्प्रमात्राद्यात्मतापिप्रथते।यथा च
एवंभगवान्विश्वशरीर:,तथा'चितिसंकोचात्मा'संकुचितचिद्रूप:'चेतनो'

ग्राहकोऽपिवटधानिकावत्संकुचिताशेषविश्वरूपः तथा च
सिद्धान्तवचनम्
'विग्राहोवग्रहीचैवसर्वविग्रहविग्रही'।
इति।त्रिशिरोमतेऽपि-
सर्वदेवमयः कायस्तंचेदानींश्रृणूप्रिये।
पृथिवीकठिनत्वेनद्रवत्वेऽम्भः प्रकीर्तितम्।।
इत्युपक्रम्य
त्रिशिरोभैरवः साक्षाद्व्याप्य विश्वंव्यवस्थितः।
इत्यन्तेनग्रन्थेनग्राहकस्य संकुचितविश्वमयत्वमेवव्याहरति।।
अयं च
अत्राशयः-ग्राहकोऽपिअयंप्रकाशैकात्मेनउक्तागमयु-क्तयाचविश्वशरीर-
शिवैकरूप
एव,केवलंतन्मायाशक्तयाअनभिव्यक्त-स्वरूपत्वातसंकुचितइवआभाति;
संकोचोऽपिविचार्यमाणः चिदैकात्म्येनप्रथमानत्वात् चिन्मय
एव,अन्यथातु न किंचित्।इतिसर्वोग्राहकोविश्वशरीरःशिवभट्टारक
एव।तदुक्तंमयैव
अख्यतिर्यदि न ख्याति ख्यातिः एव अवशिष्यते।
ख्यातिचेत् ख्यातिरूपत्वात् ख्यातिरेवावशिष्यते।।
इति।अनेनैवआशयेनश्रीस्पन्दशासत्रेषु-
'यस्मात्सर्वमयोजीवः ....'
इत्युपक्रमय
तेनशब्दार्थचिंतासु न सावस्था न यः शिवः।।
इत्यादिनाशिवजीवयोरभेद एव
उक्तः।एतत्तत्त्वपरिज्ञानमेवमुक्तिः।एत्तत्त्वापरिज्ञानमेव च
बन्धः;इतिभविष्यति एव एतत्।।४।।

ननुग्राहकोऽयंविकल्पमयः;विकल्पनंचचित्तहेतुकं;सति च चित्ते,
कथमस्य विश्वात्मकत्वम् ?इतिशंकित्वाचित्त्मेवनिर्णेतुमाह-

चितिरेवचेतनपदादवरूढा चेत्यसंकोचिनी चित्तम्।।५।।

न चित्तं नाम अन्यत् किंचित्,अपितुसैवभगवतीतत्।तथाहिसा स्वं स्वरूपंगोपियत्वायदासंकोचंगृह्णाति,तदा द्वयी गति:;कदाचित् उल्लसितमपिसंकोचंगुणीकृत्यचित्प्राधान्यनस्फुरति,कादचित्संकोचप्रधान तया।चित्प्राधान्यपक्षेसहजे,प्रकाशमात्रप्रधानत्वेविज्ञानाकलता ;प्रकाशपराम र्शप्रधानत्वेतुविद्याप्रमातृता।तत्रापिक्रमेणसंकोचस्य तनुतायामीश-सदाशिव-अनाश्रितरूपता।समाधिप्रयत्नोपार्जितेतुचित्प्रधान त्वेशुद्धाध्व-प्रमातृताक्रमात्क्रमंप्रकर्षवती।संकोचप्राधान्येतुशून्यादिप्रमातृता। एवमवस्थितेसति,'चितिरेव' संकुचितग्राहकरूपा'चेतनपदात् अवरूढा' -अर्थग्रहणोन्मुखीसती'चेत्येन'-नीलसुखादिना 'संकोचिनी'उभयसंकोच-संकुचितैवचित्तम्।तथा च

स्वांगरूपेषुभावेषुपत्युर्ज्ञानंक्रिया च या।
मायातृतीयेते एव पशो: सत्वंरजस्तम:।।

इत्यादिनास्वातन्त्र्यात्माचितिशक्तिरेवज्ञानक्रिया-मायाशक्तिरूपापशु-दशायांसंकोचप्रकर्षात्सत्व-रजस्तम:-स्वभावचित्तात्मतयास्फुरति; इतिश्रीप्रत्यभिज्ञायामुक्तम्।अत एव श्रीतत्त्वगर्भस्तोत्रे-विकल्पदशायामपितात्त्विकस्वरूपसद्भावात् तदनुसरणाभिप्रायेणउक्तम्-

अत एव तु ये केचित्परमार्थानुसारिण:।
तेषां तत्र स्वरूपस्य स्वज्योतिष्ट्वंन लुप्यते।।इति।।५।।

चित्तमेवतुमायाप्रमातु:स्वरूपम् -इत्याह-

तन्मयो मायाप्रमाता।।६।।

देहप्राणपदंतावत् चित्तप्रधानमेवशून्यभूमिरपिचित्तसंस्कारवत्येव;अन्यथाततोव्युत्थितस्यस्वक र्तव्यानुधावनाभाव: स्यात्;-इतिचित्तमय एव मायीय: प्रमाता।अमुनैवआशयेनशिवसूत्रेषुवस्तुवृत्तानुसारेण 'चैतन्यमात्मा'(१-१) इत्यभिधाय,मायाप्रमातृलक्षणावसरेपुन:

'चित्तमात्मा' (३-१) इत्यक्तम् ।।6।।

अस्यैवसम्यक्स्वरूपज्ञानात्यतोमुक्तिः,असम्यक्तुसंसारः,ततः तिलशएतत्स्वरूपंनिर्भङ्क्तुमाह-

स चैको द्विरूपस्त्रिमयश्चतुरातमा सप्तपंचकस्वभावः।।७।।

निर्णीतदृशा चिदात्माशिवभट्टारक एव'एक' आत्मा, न तुअन्यः कश्चित्;प्रकाशस्य देशकालादिभिः भेदायोगात्;जडस्य तुग्राहकत्वानुपपत्तेः।प्रकाश एव यतः स्वातन्त्र्यात्गृहतिप्राणादिसंकोचःसंकुचितार्थग्राहकतामश्नुते,ततः असौप्रकाशरूपत्वसंकोचावभासवत्त्वाभ्यां 'द्विरूपः'।आणव-मायीय-कार्ममलावृतत्वात् 'त्रिमयः'।शून्य-प्राण-पुर्यष्टक[1]शरीरस्वभावत्वात् 'चतुरात्मा'।'सप्तपञ्चकानि'-शिवादिपृथिव्यन्तानिपंचत्रिंशत्तत्त्वानि 'तत्स्वभावः'।तथाशिवादिसकलान्त-प्रमातृसप्तकस्वरूपः;चिदानन्देच्छा-ज्ञान-क्रया-शक्तिरूपत्वेऽपिअख्यातिवशात्कला-विद्या-राग-काल-नियतिकञ्चुकवलित्वात्पञ्चकस्वरूपः।एवं च शिवैकरूपत्वेन, पञ्चत्रिंशत्तत्त्वमयत्वेन,प्रमातृस्पतकस्वभावत्वेनचिदादिशक्तिपंचकात्मक-त्वेनचअयंप्रत्यभिज्ञायमानोमुक्तिदः;अन्यथातु संसारहेतुः।।७।।

एवं च

तद्भूमिकाः सर्वदर्शनस्थितयः।।8।।

'सर्वेषां' चार्वाकादिदर्शनानां'स्थितयः'-सिद्धान्ताः 'तस्य' एतस्य आत्मनोनटस्येवस्वेच्छावगृहीताःकृत्रिमा 'भूमिकाः'।तथा च

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[1] *Puryashttaka* पुर्यष्टक comprises of five *Gyaanindriyas, Mana, BudhiandAhankaara.* It is also called *suukshamshariira*, the subtle body. *Shariira* is the gross body.

'चैतन्यविशिष्टं शरीरमात्मा'।इतिचार्वाकाः।

नैयायिकादियोज्ञानादिगुणगणाश्रयंबुद्धितत्त्वप्रायमेवआत्मानंसंसृतौमन्यन्ते ,अपवर्गेतुतदुच्छेदेशून्यप्रायम्।

'अहंप्रतीतिप्रत्येयः सुखदुःखाद्युपाधिभिःतिरस्कृतः आत्मा'-इतिमन्वानामीमांसकाअपिबुद्धावेवनिविष्ठाः।

ज्ञानसंतान एव तत्त्वम-इतिसौगताबुद्धिवृत्तिषुपर्यवसिताः।

प्राण एव आत्मा-इतिकेचित्श्रुत्यन्तविदः।

असदेवइदमासीत-इत्यभावब्रह्मवादिनःशून्यभुवमवगाह्यस्थिताः।

माध्यमिकाअपि एवमेव।

पराप्रकृतिः

भगवानवासुदेवःतद्विस्फुलिंगप्रायाजीवाः-इतिपाञ्चरात्राःपरस्याप्रकृतेः परिणामाभ्युपगमात्अव्यक्ते एव अभिनिविष्टाः।

सांख्यादयस्तुविज्ञानाकलप्रायांभूमिमवलम्बन्ते।

सदेवइदमग्रअसीत-इतिईश्वरतत्त्वपदमाश्रिताअपरेश्रुत्यन्तविदः।

शब्दब्रह्ममयंपश्यन्तीरूपम्आत्मतत्त्वम्-इतिवैयाकरणाःश्रीसदाशिवपदम-ध्यासिताः।एवमन्यदपिअनुमन्तव्यम्।एतच्चआगमेषु

बुद्धितत्त्वेस्थिताबौद्धा गुणेष्वेवार्हताः स्थिताः।
स्थितावेदविदः पुंसिअव्यक्तेपांचरात्रिका।।

इत्यादिनानिरूपितम्।

विश्वोत्तीर्णमात्मतत्वम्-इतितान्त्रिकाः।

विश्वमयम् -इतिकुलाद्याम्नायनिविष्टाः।

विश्वउत्तीर्णविश्वमयं च -इति त्रिकादिदर्शनविदः।

एवम् एकस्यैवचिदात्मनोभगवतःस्वातन्त्र्यावभासिताः सर्वाइमाभूमिकाःस्वातन्त्र्यप्रच्छादनोन्मीलनतारतम्यभेदिताः।अत एक एव

एतावद्व्याप्तिकआत्मा।मितदृष्टयस्तुअंशांशिकासुतदिच्छयैवअभीमानं-ग्राहिताः

येनदेहादिषुभूमिषुपूर्वपूर्वप्रमातृव्याप्तिसारताप्रथायामपिउक्तरूपांमहाव्या-प्तिंपरशक्तिपातंबिना न लभन्ते।यथउक्तम् -

'वैष्णवाद्यादिस्तु ये केचिद्विद्यारागेणरंजिताः।

न विदन्तिपरदेवंसर्वज्ञंज्ञानशालिनम्।।
इति।तथा
'भ्रमयत्यवतान्मायाह्यमोक्षेमोक्षलिप्सया'।इति।
'त आत्मोपासका: शैवं न गच्छन्तिपरंपदम्।।इतिच।
अपि च 'सर्वषांदर्शनानां'-समस्तानांनीलसुखादिज्ञानानां या:
'स्थितय:'-अन्तर्मुखरूपाविश्रान्तय:ता:
'तदभूमिका:'चिदानन्दघनस्वात्म-स्वरूपाभिव्यक्तयुपाया:।तथाहि यदा यदाबहिर्मुखं रूपंस्वरूपेविश्राम्यतितदातदाबाह्यवस्तूपसंहार:अन्त: प्रशान्तपदावस्थिति:
तत्तदुदेष्यत्संवित्संतत्यासूत्रणम्;इतिसृष्टि-स्थिति-संहारमेलनरूपाइयंतुरीयासंविद्भट्टारिकातत्तत्सृष्ट्यादिभेदान उद्वमन्तीसंहारन्ती च, सदापूर्णा च कृशाचउभयरूपा च अनुभयात्माचअक्रममेवस्फुरन्तीस्थिता।उक्तं च श्रीप्रतिभिज्ञाटीकायां-
'तावदर्थावलेहेनउतिष्ठतिपूर्णा च भवति' इति।
एषा च भट्टारिकाक्रमात्क्रमम्अधिकमनुशील्यमानास्वात्मसात्करोत्येव भक्तजनम्।।८।।
यदि एवंभूतस्य आत्मनोविभूति:तत्
कथम्अयंमलावृत:अणु:कलादिवलित:संसारीअभिधीयते? इत्याह-

चिद्वत्तच्छक्तिसंकोचात् मलावृत: संसारी।।9।।

यदा 'चिदात्मा' परमेश्वर:स्वस्वातन्त्र्यात्
अभेदव्याप्तिंनिमज्यभेदव्याप्तिम्अवलम्बते,तदा
'तदीयाइच्छादिशक्तिय:'असंकुचिताअपि'संकोचवत्यो'भान्ति;तदानीमेव च अयं 'मलावृत: संसारी' भवति।तथा च
अप्रतिहतस्वातन्त्र्यरूपाइच्छाशक्ति:संकुचितासतीअपूर्णमन्यतारूपम् आणवं मलम्;ज्ञानशक्ति: क्रमेणसंकोचात् भेदेसर्वज्ञत्वस्य किंचिज्ज्ञत्वाप्ते:अन्त:करण-बुद्धीन्द्रियतापत्तिपूर्वम्अत्यन्तंसंकोचग्रहणेन-भिन्नवेद्यप्रथारूपंमायीयं मलम्;क्रियाशक्ति: क्रमेणभेदेसर्वकर्तृत्वस्य किंचित्कर्तृत्वाप्ते:कर्मेन्द्रियरूप-संकोचग्रहणपूर्वम्अत्यन्तंपरिमितितांप्राप्ता

शुभाशुभानुष्ठानमयंकार्ममलम्।तथासर्वकर्तृत्व-सर्वज्ञत्व-पूर्णत्व-नित्यत्व-
व्यापकत्वशक्तय:संकोचं गृह्णाना
यथाक्रमंकला-विद्या-राग-काल-नियतिरूपतयाभान्ति।तथाविधश्चअयंश-
क्तिदरिद्र:संसारीउच्यते;स्वशक्तिविकासेतुशिव एव।।९।।
ननुसंसार्यवस्थायाम् अस्यकिंचित् शिवतोचितम् अभिज्ञानमस्तियेनशिव
एव तथावस्थित: ?इत्युद्घोष्यते।अस्ति'। इत्याह-

तथापि तद्वत् पञ्चकृत्यानि करोति।।१०।।

इहईश्वराद्वयदर्शन्सयब्रह्मवादिभ्य: अयमेवविशेष:, यत्
'सृष्टिसंहारकर्तारंविलयस्थितिकारकम्।
अनुग्रहकरंदेवंप्रणतार्तिविनाशनम्।।'
इतिश्रीमत्स्वच्छन्दादिशासनोक्तिनीत्यासदापंचविधकृत्यकारित्वंचिदात्मनो
भगवत:।यथा च भगवान्
शुद्धेतराध्वस्फारणक्रमेणस्वरूप-विकासरूपाणिसृष्ट्यिादिनिकरोति'तथा
' संकुचितचिच्छक्तियासंसारभूमिकायामपि'पञ्चकृत्यानि'
विधते।तथाहि
तदेवंव्यवहारेऽपिप्रभुर्देहादिमाविशन्।
भान्तमेवान्तरर्थौघमिच्छयाभासयेद्बहि:।।
इतिप्रतिभिज्ञाकारिकोक्तार्थदृष्ट्यादेहप्राणादिपदम्
आविशन्चिद्रुपोमहेश्वरोबहिर्मुखीभावावसरेनीलादिकमर्थनियतदेशकाल
ादितयायदाआभासयति, तदानियतदेशकालाद्याभासांशेअस्य
सृष्टता;अन्य-देशकालाद्याभासांशेअस्य
संहर्तृता;नीलाद्याभासांशेस्थापकता;भेदेनआभासांशेविलयकारिता;प्रकाशै
केनप्रकाशनेअनुग्रहीतृता।यथा च
सदापञ्चविधकृत्यकारित्वंभगवत:,तथामयावितत्य स्पन्दसंदोहेनिर्णितम्।
एवमिदंपञ्चविध कृत्यकारित्वम्
आत्मीयंसदादृढप्रतिपत्यापरिशील्यमानंमाहेश्वर्यम्
उन्मीलयेवभक्तिभाजाम्।अत एव ये सदा एतत्

परिशीलयन्ति,तेस्वरूपविकासममंविश्वंजानानाजीवन्मुक्ताइत्याम्नाता:।
येतु न तथा, तेसर्वतोविभिन्नंमेयजातंपश्यन्तो बद्धात्मान:।।१०।।
न च अयं एवप्रकारपञ्चविधकृत्यकारित्वे यावत् अन्योऽपि कश्चित्
रहस्यरूपऽस्ति। इत्याह

आभसन-रक्ति-विमर्शन-बीजावस्थापनविलापनतस्तानि।।११।।

'पञ्चविधकृत्यानि करोति'इतिपूर्वत:
संबध्यते।श्रीमन्महार्थदृष्टयादृगादिदेवी-प्रसरणक्रमेणयत् यत्आभातितत्तत्
सृज्यते; तथासृष्टिपदेतत्र यदा प्रशान्तनिमेषंकिंचित्कालंरज्यति,तदा
स्थितिदेव्या तत् स्थाप्यते;चमत्कारापरापर्यायविमर्शनसमये संहृयते।यथोक्तं
श्रीरामेण

समाधिवज्रेणाप्यिन्यैरभिद्यो भेदभूधर:।
परामृष्टश्चनष्टश्चत्वद्भक्तिबलशालिभि:।। इति।

यदा तु संह्रियमाणमपि
एतत्अन्त:विचित्राशंकादिसंस्कारम्आधत्ते,तदातत्पुन:
उद्भविब्यत्संसारबीजभावमापन्नंविलयपदं अध्यारोपितम्।यदा पुन:
तत्तथाअन्त:स्थापितम्अन्यत् वा अनुभूयमानमेवहठपाकक्रमेण
अलंग्रासयुक्त्याचिदाग्निसाद्भावम्आपद्यतेतदापूर्णतापादनेनअनुगृह्यतेएव।
ईदृशं च पञ्चविधकृत्य-कारित्वंसर्वस्य सदासनिहितम्अपिसद्गुरू-
उपदेशंबिनानप्रकाशतेइतिसद्गुरू सपर्यएवएतत्प्रथाअर्थ अनुसर्तव्या।।
यस्य पुन: सद्गुरूपदेशविनाएतत्परिज्ञानंनास्ति तस्य
अवच्छादितस्वरूपाभि: निजाभि: शक्तिभि: व्यामोहितत्वं भवति। इत्याह-

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम्।।१२।।

'तस्य' एतस्य सदासंभवत: पञ्चविधकृत्यकारित्वस्य 'अपरिज्ञाने'–
शक्तिपातहेतुकस्वबलोन्मीलनाभावात्अप्रकाशने'स्वाभी: शक्तिभि:
व्यामोहितत्वं'- विविधलौकिकशास्त्रीयशंकाशकुंकीलितत्वं
यत्इंदमेव'संसारित्वम्' ।ततुक्तंश्रीसर्ववीरभट्टारके -
अज्ञानाच्छङ्कतेलोकस्तत: सृष्टिश्चसंहृति ।इति।
मन्त्रावर्णात्मका: सर्वेसर्वेवर्णा: शिवात्मका:। ।इति च।
तथाहि-चित्प्रकाशत् अव्यतिरिक्ता नित्योदितमहामन्त्ररूपा
पूर्णाहमविमर्शमयी या इयं परावाकशक्ति:आदि-क्षान्त-
रूपाशेषशक्तिचक्रगर्भिणीसातावत् पश्यन्ती- मध्यमादिक्रमेण
ग्राहकभूमिकां भासयति ।तत्र च परारूपत्वेनस्वरूपम्अप्रथन्ती मायाप्रमातु:
अस्फुटासाधारणार्थावभासरूपांप्रति क्षणंनवनवां विकल्पक्रियामुल्लासयति,
शुद्धामापि च अविकल्पभूमिंतदाच्छादितामेव दर्शयति ।तत्र च
ब्राह्म्यादिदेवताधष्ठित-ककारादिविचित्रशक्तिभि:व्यामोहितो
देहप्रणादिमेवपरिमितम्अवशम्आत्मानं मन्यते मूढजन: ।ब्राह्म्यादिदेव्य:
पशुदशायांभेदविषये सृष्टिस्थितीअभेदविषये च संहारं
प्रथयन्त्य:,परिमितविकल्पपातामेवसंपादयन्ति;पतिदशायां तुभेदेसंहारंअभेदे
च सर्गस्थिती
प्रकटयन्त्य:,क्रमात्क्रमंविकल्पनिर्ह्रासनेनश्रीमदभैरवमुद्रानुप्रवेशमयींमहतीम्
अविकल्पभूमिंव उन्मीलयन्ति।
सर्वो ममायं विभव इत्येवं परिजानत:।
विश्वात्मनोविकल्पानांप्रसरेऽपिमहेशता।।
इत्यादि रूपांचित्-आनन्दआवेशमग्नांशुद्धविकल्पशक्ति उल्लासयन्तितत:
उक्त नीत्यास्वशक्ति-व्यामोहितत् एवसंसारित्वम्।
किंचचितिशक्तिरेवभगवतीविश्ववमनात्संसारवामाचारत्वाच्चवामेश्-
वर्याख्या सती,खेचरी-गोचरी-दिक्चरी-
भूचरीरूपै:अशेषैप्रमातृअन्त:करणबहिष्करण-भावस्वभावै: परिस्फुरन्ती,
पशुभुमिकायां शुन्यपदविश्रान्ताकिंचित्कर्तृवाद्यात्मककला-

दिशक्तयात्मनाखेचरीचक्रेणगोपितपारमार्थिकचिद्गगनचरीत्वस्वरूपेण
चकास्ति;भेद-निश्चयाभिमान-विकल्पनप्रधानान्त:करणदेवीरूपेण
गोचरीचक्रेणगोपिताभेदनिश्चयाद्य-त्मकपारमार्थिकस्वरूपेण
प्रकाशते;भेदालोचनादिप्रधानबहिष्करणदेवतात्मना
चदिक्चरीचक्रेणगोपिताभेदप्रथात्मकपारमार्थिकस्वरूपेणस्फुरति;सर्वतो
व्यवछिन्नाभास-स्वभावप्रमेयात्मना च भूचरीचक्रेणगोपितसार्वात्म्यस्वरूपेण
पशुहृदयव्यामोहिना भाति। पतिभूमिकायां
तुसर्वकर्तृत्वादिशक्तयात्मकचिद्गगनचरीत्वेन, अभेदनिश्चयाद्यात्मना
गोचरीत्वेन,अभेदलोचनाद्यात्मनादिक्चरीत्वेन,स्वांगकल्पाद्वयप्रथासारप्रमेया-
त्मना च भूचरीत्वेनपतिहृदयविकासिना स्फुरति। तथा च
उक्तंसहजचमत्कारजनिताकृतकादरेणभट्टदामोदरेणविमुक्तकेषु-

'पूर्णावच्छिन्नमात्रान्तर्बहिष्करणभावगा: ।
वामेशाद्या: परिज्ञानाज्ञानात्स्युर्मुक्तिबन्धदा।।'

इतिएवं च निजशक्तिव्यामोहिततैवसंसारित्वम्।
अपि च चिदात्मन: परमेश्वरस्य स्वा अनपायिनी
एकैवस्फरत्तसारकर्तृतात्मा ऐश्वर्यशक्ति: ।सा यदा स्वरूपं
गोपयित्वापाशवेपदेप्राणापाण-समान-शक्तिदशाभि:जाग्रत्स्वप्न-
सुषुप्तभूमिभि:देहप्राण-पुर्यष्टककलाभिश्च व्यामोहयति,तदातद्व्यामोहितता
संसारित्वम्;यदा तु मध्यधामोल्लासाम् उदानशक्तिविश्वव्याप्तिसारां च
व्यानशक्तितुर्यदशारूपां तुर्यातीतदशारूपां चचिदानन्दघनाम्
उन्मीलयतितदा देहाद्य-वस्थायामपिपतिदशत्माजीवन्मुक्तिर्भवति ।एवं त्रधि
स्वशक्तिव्यामोहितता व्याख्याता। 'चिद्वत्'इति (९)
सूत्रेचित्प्रकाशोग्रहीतसंकोच: संसारीइतिुक्तम्,इहतु
स्वशक्तिव्यामोहितत्वेनअस्य संसारित्वंभवति,इतिभङ्गयन्तेरण
उक्तम् ।एवंसंकुचितशक्ति:प्राणादिमानपियदा स्वशक्तिव्यामोहितो
नभवतितदा अयम्

'.......शरीरीपरमेश्वर: ।'

इति आम्नायस्थित्या शिवभट्टारकएव, -इति भङ्ग्या
निरूपितंभवति।यदागमः -
'मनुष्यदेहमास्थाय छन्नास्तेपरमेश्वराः।'
इति।उक्तं च प्रत्यभिज्ञाटीकायाम्
'शरीरमेवघटाद्यपिवा ये षटत्रिंशत्तत्वमयंशिवरूपतया पश्यन्ति
तेअपि सिध्यन्ति'
इति ।। १२।।
उक्तसूत्रार्थप्रातिपक्ष्येण तत्त्वदृष्टिं दर्शयितुमाह-

'तत्परिज्ञानेचित्तमेवअन्तर्मुखीभावेन चेतनपदाध्यारोहात्
चितिः।।१ ३ ।।'

पूर्वसूत्रव्याख्याप्रसंगेन प्रमेयदृष्टया वितत्य व्याख्यातप्रायमेतत् सूत्रम्;
शब्दसंगत्या तुअधुना व्याख्यायते। 'तस्य' आत्मीयस्य
पञ्चकृत्यकारित्वस्य 'परिज्ञाने'सतिअपरिज्ञानलक्षणकारणापगमात्
स्वशक्तिव्यामोहितितानिवृत्तौ स्वातन्त्र्यलाभात् प्राक् व्याख्यातं यत्
'चित्तं'तदेवसंकोचिनीबहिर्मुखतांजहत्,'अन्तर्मुखीभावेन
चेतनपदाध्यारोहात्'-ग्राहकभूमिकाक्रमणक्रमेणसंकोचकलाया
अपिविगलनेन स्वरूपापत्त्या 'चितिर्'भवति;स्वां चिन्मयीं परांभूमिमाविशति
इत्यिर्थः ।।१ ३ ।।
नुन यदिपारमार्थिकंचिच्छक्तिपदंसकलभेदकवलनस्वभावं,तत् अस्य
मायापदेऽपितथारूपेनभवितव्यंयथाजलदाच्छादितस्यापिभानुःभावावभास
कत्वम्।इति आशङ्काय आह-

चितिवह्निरवरोहपदेछन्नोऽपिमात्रया मेयेन्धनं प्लुष्यति।।१४।।

'चितिरेव' विश्वग्रसमानशीलत्वात् 'वह्निः';असौ एव
'अवरोहपदे'-मायाप्रमातृतायां 'छन्नोऽपि'-स्वातन्त्र्यात्
आच्छादितस्वभावोऽपि,भूरिभूतिः
छन्नाग्निवत्'मात्रया'-अंशेन,नीलपीतादिप्रमेयेन्धनं
'प्लुष्यति'-स्वात्मसात-करोति!मात्रापदस्य इदंआकूतम्-यत् कवलयन्
अपिसार्वात्मयेन न ग्रसते,अपितुअंशेन,
संस्कारात्मनाउत्थापयति।ग्रासकत्वं च सर्वप्रमातृणांस्वानुभवत एव
सिद्धम्।यदुक्तंश्रीमदुत्पलदेवपादैः निजस्तोत्रेषु
वर्तन्तेजन्तवोऽशेषाअपिब्रह्मेन्द्रविष्णवः।
ग्रसमानास्ततोवन्देदेवविश्वंभवन्मयम्।।
यदापुनः
करणेश्वरीप्रसरसंकोचंसंपाद्यसर्गसंहारक्रम-परिशीलनयुक्तिम्आविशति
तदा-

बललाभे विश्वमात्मसात्करोति।।१५।।

चितिरेवदेहप्राणाद्याच्छादननिमज्जनेनस्वरूपम्
उन्मग्नतवेनस्फारयन्तीबलम्; यथउक्तं
तदाक्रम्य बलंमन्त्राः ...
इति।[1]
एवं च 'बललाभे' -उन्मग्नस्वरूपाश्रयणे क्षित्यादि-सदाशिवान्तम्
'विश्वंआत्मसातकरोति'-स्वस्वरूपाभेदेननिर्भासयति।तदुक्तंपूर्वगुरूभिः
स्वभाषामयेषुक्रमसूत्रेषु
'यथावह्निरुद्बोधितोदाह्यंदहतितथाविषयपाशानभक्षयेत्' -
इति।
"नचैवंवक्तव्यम्-विश्वात्मसात्काररूपासमावेशभूः
कादचित्की।कथंउपादेयाइयंस्यातइति;यतोदेहाद्युन्मञ्जननिमञ्जनवशेनइ
दंअस्याकादाचित्कत्वम्

[1] तदाक्रम्य बलंमन्त्रा सर्वज्ञबलशालिनः।
प्रवतन्तऽधिकाराय करणीवदेहिनाम्।।

इवआभाति।वस्तुतस्तुचितिस्वातन्त्र्या-वभासितदेहाद्युन्मज्जनात् एव कादाचित्कत्वम्।एषा तुसदैवप्रकाशमाना;अन्यथातत् देहादिअपि न प्रकाशेत।अत एव देहादि-प्रमातृताभिमाननिमज्जनाय अभ्यास:,न तुसदाप्रथमानतासारप्रमातृता-प्राप्त्यर्थम्"

इतिश्रीप्रत्यभिज्ञाकारा:।।१५।।

एवं च

चिदानन्दलाभेदेहादिषु चेत्यमानेष्वपि चिदैकात्मय प्रतिपतिदाढ्यं जीवन्मुक्ति: ।।१६।।

विश्वआत्मसात्कारात्मनिसमावेश-रूपे'चिदानन्दलब्धे' व्युत्थानदशायां दलकल्पतया देहप्राणनीलसुखादिषुआभासमानेषुअपि, यत्समावेशसंस्कार-बलात् प्रतिपादयिष्यमाणयुक्तिक्रमोपबृंहितात् चिदैकात्म्यप्रतिपत्तिदाढर्यम्-अविचला,चिदेकत्वप्रथासैव 'जीवन्मुक्ति:'-जीवत: प्रणान्अपि धारयतो मुक्ति:; प्रत्यभिज्ञातनिजस्वरूपविद्रावितशेषपाशराशित्वात्। यथोक्तं स्पन्दशास्त्रे

इतिवा यस्य संवित्ति: क्रीडात्वेनाखिलंजगत्।
स पश्यन्सततं युक्तो जीवन्मुक्तोन संशय:।।

इति। १६।।

अथकथंचिदानन्दलाभोभवति? इत्याह —

मध्यविकासाच्चिदानन्दलाभ:।।१७।।

सर्वान्तरतमत्वेनवर्तमानत्वात्तदभित्तिलग्नतांविना च कस्यचित् अपिस्वरूपानुपपत्ते: संविदेवभगवती'मध्यम्'। सातु मायादशायां तथभूतापिस्वरूपं गूहयित्वा 'प्राक्संवित्प्राणेपरिणता'

इति नीत्या प्राणशक्तिभूमिस्वीकृत्य,अवरोहक्रमेणबुद्धिदेहादिभुवम्
अधिशयाना,नाडीसहस्त्रसरणिम्अनुसृता। तत्रापि
पलाशपर्णमध्यशाखान्यायेन आब्रह्मरन्ध्रात् अधोवक्त्रपर्यन्तं प्राण-
शक्तिब्रह्माश्रयमध्यनाडीरूपतया प्राधान्येन स्थिता;ततएवसर्ववृत्तीनाम्
उदयात्,तत्रएव च विश्रामात्। एवंभूतापिएषापशूनानिमीलित-
स्वरूपैववस्थिता। यदा तु उक्तयुक्तिक्रमेण
सर्वान्तरतमत्वेमध्यभूतासंविद्भगवतीविकसति, यदि व वक्ष्यमाणक्रमेण
मध्यभूता ब्रह्मनाडीविकसतितदा'तद्विकासात् चिद-नन्दस्य' उक्तरूपस्य
'लाभः'-प्राप्तिर्भवति ।ततश्चप्रागुक्ताजीवनमुक्तिः ।।१७।।

मध्य विकासे युक्तिम् आह–

विकल्पक्षय शक्तिसंकोचविकासवाहत्च्छेदआद्यन्तकोटि निभालनादय
इहोपाया: ।।१८।।

इह मध्यशक्तिविकासे 'विकल्पक्षयादि उपायः'। प्रागुपदिष्टपञ्चविध-
कृत्यकारित्वद्यानुसरणेन सर्वमध्यभूतायाः संविदोविकासो जायते—इति
अभिहितप्रायम्। उपायान्तरम् अपितु उच्यते— प्राणायाम-मुद्रा-
बन्धादिसमस्तयन्त्रण-तन्त्रत्रोटिनेन सुखोपायमेव, हृदये निहितचित्तः,
उक्तयुक्त्या स्वस्थितिप्रतिबन्धकंविकल्पम्अकिंचिच्चिन्तकत्वेन प्रशमयन्
प्रशमयन,अविकल्पपरामर्शेनदेहाद्यकलुष-
स्वचित्प्रमातृतानिभालनप्रवणः,अचिरादेवउन्मिषद्विकासां
तुर्यतुर्यातीतसमावेशदशाम्आसादयति। यथोक्तम्–

विकल्पहानेनैकाग्रयात्क्रमेणेश्वरतापदम्।

इति श्रीप्रतिभिज्ञायाम्।श्रीस्पन्देऽपि

यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम्।।

इति। श्री ज्ञानगर्भे[1]अपि -

विहाय सकलाः क्रिया जननिमानसीः सर्वतो

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[1] The sanskrittext in Jaidev Singh (PratibhigyaaHridayam, *ibid.*, page 96) is श्री ज्ञागर्भे, but in English text it is *'jnana garba'* (loc. cit.)

विमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्जवलम्[1] ।
स्थितैस्त्वदनुभावतः सपदिवेद्यतेसापरादशा
नृभिरतन्द्रितासमसुखामृत स्यन्दिनी ।।
इति।

अयं च उपायो मूर्धन्यत्वात प्रत्यभिज्ञायां प्रतिपादित्वातआदोउक्तः। शक्तिः संकोचादयस्तु यद्यपि प्रत्यभिज्ञायां नप्रतिपादिताः, तथापि आम्नायिकत्वात अस्माभिः प्रसङ्गित्प्रदर्श्यन्ते; बहुषुहिप्रदर्शितेषुकश्चित्केनचित् प्रवेक्ष्यति इति।

'शक्तेः संकोच'–इन्द्रयद्वारेण प्रसरन्तया
एवआकुञ्चनक्रमेणउन्मुखीकरणम्। यथोक्तम् आथर्वणिकोपनिषत्सु
कठवल्लयां चतुर्थवल्लीप्रथममन्त्रे।
पराञ्चि खानि व्यतृणत्स्वंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्।
कश्चिद्धीरः प्रत्यगात्मानमैक्षद् आवृत्तचक्षुरमृतत्वमश्नन् ।।
इति।

प्रसृताया अपिवाकुर्मांगसंकोचवत् त्राससमये हृत्प्रवेशवच्च
सर्वतोनिवर्तनम्। यथोक्तम् –
'तदपोद्धृतेते नित्योदितस्थितिः।'
इति।

शक्तेर्विकासः,अन्तर्निगूढायाअक्रमेवसकलकरणचक्र—विस्फारणेन
'अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः।'
इति।

भैरवीयमुद्रानुप्रवेशयुक्त्या बहिः प्रसरणम्। यथोक्तं कक्ष्यास्तोत्रे—
'सर्वाशक्तीश्चेतसादर्शनाद्याः स्वेस्वेवेद्ये यौगपद्येन विष्वक्।
क्षप्त्वा मध्ये हाटकस्तम्भभूतसतिष्ठन्विश्वाधारएकोऽवभासि।।'
इति। श्रीभट्टकल्लटेनापिउक्तम्—

[1] परतन्त्र–the rituals prescribed by others

'रूपादिषुपरिणामात्तत्सिद्धिः' । इति ।

शक्तेश्चसंकोचविकासौनासापुटस्पन्दनक्रमोन्मिषत्सूक्ष्मप्राणशक्त्याभ्रूभेदेनेन क्रमासादितोर्ध्वकुण्डलिनीपदेप्रसरविश्रान्ति-दशापरिशीलनम्; अधःकुण्डलिन्यां च षष्ठवक्त्ररूपायांप्रगुणीकृत्य शक्तिंतन्मूलतदग्र तन्मध्य भूमि-स्पर्श-आवेश ।यथोक्तं वेज्ञानभट्टारके

वह्नेर्विषस्य मध्य तुचित्तं सुखमयं क्षिपेत।

केवलं वायुपूर्णवास्मरानन्देन युज्यते ।इति ।

अतरवह्निः अनुप्रवेशक्रमेणसंकोचभूःविषस्थानम् प्रसरयुक्तया विकासपदम्'विषलृव्याप्तौ'इतिअर्थानुगमात्।

'वाहयोः' वाम-दक्षण-गतयोः प्राण-अपानयोः छेदो हृद्य-विश्रान्ति-पुरःसरम्अन्तः क-कार ह-कारआदि प्रायअनच्कः वर्ण उच्चारेणविच्छेदनम् ।यथोक्तं ज्ञानगर्भेः

'अनच्कककृतायतिप्रसूतपार्श्वनाडीद्वयच्छिदोविधृतचेतसोहृदयपङ्कजस्योदरे ।

उदेतितवदारितान्धतमसःस विद्याङ्कुरोय एषपरमेशतां जनयितुं पशोरप्यलम्।। इति ।

'अनच्कक कृतायति प्रसूत, पार्श्वनाडीद्वयछिदोविधृत-चेतसोहृदय पंकजस्य उदरे ।उदेतितवदारित-अन्ध-तमसःसविद्या-अङ्कुरोयएषपरमेशता जनयितुंपशोः अपिअलम्।'इति ।

'आदिकोटिः'हृदयम्, अन्तकोटिःद्वादशान्तःतयो प्राण-उल्लास-विश्रान्त-ओसरे'निभालनं' चित्तनिवेशनेनपरीशीलनम्यथोक्तं विज्ञानभैरवे

हृद्याकाशेनिलीनाक्ष पद्मासंपुटमध्यगः।

अनन्यचेता सुभगेपरं सौभाग्यमाप्नुयात्।।

इति ।तथा

यथा तथा यत्र तत्रद्वादशान्तेमनः क्षिपेत।

प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यंदिनैर्भवेत्।।

इति ।आदिपदातउन्मेषदशानिषेवणम् ।यथोक्तम्-

'उन्मेशःसतु विज्ञेयःस्वयं तमुपलक्षयेत।

इतिस्पन्दे ।तथा रमणीयविषय-
चर्वणादयश्चसंगृहीता: ।यथोक्तंश्रीविज्ञानभैरवेएव
जग्धिपानकृतोल्लासरसानन्दविजृम्भणात्।
भावयेद्भरितावस्थां महानन्दमयो भवेत्।।
गीतादिविषयास्वादासमसौख्यैकतात्मन:।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता।।
यत्र यत्रमनस्तुष्टिर्मनस्तत्रैव धारयेत।
तत्रतत्रपरानन्दस्वरूपंसंप्रकाशते।।इति।

एवमन्यदपि आनन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् ।इत्येवमादय: अत्र मध्यविकासे उपाया:।।१८।।त्तस्य

मध्यविकासाच्चिदानन्दलाभ:,सएव च परमयोगिन: समावेशसमापत्त्यादि-पर्याय: समाधि:,तस्य नित्योदितत्वे युक्तिमाह

समाधिसंस्कारवति व्युत्थाने भूयोभूयश्चिदैक्यामर्शान्नित्योदित-समाधिलाभ:।।१९।।

आसादितसमावेशो योगिवरो व्यथाने अपिसमाधिरससंस्कारेण क्षीवइवसानन्दंघूर्णमानोभावराशिंशरदभ्रलवम्इवचिद्गगनएव लीयमानं पश्यन्,भूयो भूय: अन्त:-मुंखताम्एवसमलम्बमानो,निमीलनसमाधिक्रमेण चिदैक्यमेव विमृशन्व्युत्थानाभिमतावसरे अपिसमाध्येकरस एवभवति ।यथोक्तं क्रमसूत्रेषु

'क्रममुद्रया
अन्त:स्वरूपयाबहिर्मुख:समाविष्टोभवतिसाधक: ।तत्रादौबाह्यात्अन्त:प्रवेश: आभ्यान्तरात्बह्यस्वरूपेप्रवेश:आवेशेवशात जायते–इति सबाह्याभ्यन्तरो अयंमुद्राक्रम:।'इति।

अत्रायमर्थः सृष्टि-स्थिति-संहृतिसंविच्चक्रात्मकं क्रमं
मुद्रयति, स्वाधिष्ठतम्आत्मसात्करोति येयं तुरीया चितिशक्तिः,
तया 'क्रममुद्रया';
'अन्तरिति'—पूर्णाहन्तास्वरूपया; 'बहिर्मुख'—इति, विषयेषु व्यापृतःअपि;
'समाविष्ट'—साक्षात्कृतपरशक्तिस्फारः 'साधकः'—परमयोगी
भवति। तत्र च 'बाह्याद' ग्रस्यमानात् विषयग्रामात् 'अन्तः'
परस्यांचितिभूभौ, ग्रसनक्रमेणैव 'प्रवेशः' समावेशोभवति। 'आभ्यन्तरात' चिति
शक्तिस्वरूपात् च साक्षात्कृतात् 'आवेशवशात'—समावेशसामर्थ्यात्एव
'बाह्यस्वरूपे'—इदन्तानिर्भासेविषयग्रामे, वमनयुक्तया
'प्रवेशः'—चिद्रसाश्यान्ताप्रथनात्मा समावेशो जायते;
—इति 'सबाह्याभ्यन्तरः अयं' नित्योदितसमावेशात्मासमावेश-
आत्मा 'मुदो'—हर्षस्य वितरणात्, परमानन्दस्वरूपत्वात्, पाशद्रावणात्,
विश्वस्य अन्तःतुरीयसत्तायां मुद्रणात् च मुद्रात्मा, 'क्रमःअपि
सृष्ट्यादिक्रमाभासकत्वात्तत्क्रमाभासरूपत्वात च 'क्रम' इति अभिधीयते
इति।।१९।।

इदानीम् अस्य समाधिलाभस्यफलमाह

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मक पूर्णाहन्तावेशात्सदा
सर्वसर्ग-संहारकारिनिजसंविद्देवताचक्रेश्वरताप्राप्तिर्भवतीति
शिवम।।२०।।

नित्योदिते समाधौलब्धेसति, 'प्रकाशानन्दसारा'-चिदाह्लादैकघना
'महतीमन्त्र-वीर्यात्मका'—सर्वमन्त्रजीवितभूता 'पूर्णा' पराभट्टारिकरूपा या
इयम् 'अहन्ता'-अकृत्रिमः स्वात्मचमत्कारः, तत्र 'आवेशात' सदा
कालाग्न्यादेः चरमकलापर्यन्तस्यविश्वस्य यो 'सर्ग-संहारौ'—विचित्रौ
सृष्टिप्रलयौ 'तत्कारि' यत् 'निजसंविद्देवताचक्रं'

'तदैश्वर्यस्य' 'प्राप्तिः' आसादनं 'भवति' प्राकरणिकस्य परमयोगिन इत्यर्थः;
'इति' एतत्सर्वंशिवस्वरूपमेवइतिउपसंहारः —इतिसंगति।तत्र यावत्
इदंकिंचित्संवेद्यत,तस्य संवेदनमेवस्वरूपम्; तस्यापि अन्तर्मुखविमर्शमयाः
प्रमातारः
तत्त्वम्;तेषामपिविगलितदेहाद्युपाधिसंकोचाभिमानाअशेषशरीरासदाशिवेश्वर-
तैवसारम्;अस्या अपि
प्रकाशैकसदभावापादिताशेषविश्वचमत्कारमयःश्रीमान्महेश्वरएवपरमार्थः;
—नहिप्ररमार्थिक-प्रकाशावेशंविनाकस्यापि प्रकाशमानताघटते—स च
परमेश्वरः स्वातन्त्रयसारत्वात्आदि-
क्षान्तामायीयशब्दराशिपरामर्शमयत्वेनैवएतत्स्वीकृतसमस्त-वाच्य-
वाचकमयाशेषजगदानन्दसद्भावापदनात्परंपरिपूर्णत्वात्
सर्वाकांक्षाशून्यत्याआनन्दप्रसरनिर्भरः;अतएवअनुत्तराकुलस्वरूपात्अकारा
त्आरभशक्तिस्फाररूपह-कलापर्यन्तं यत्विश्वंप्रसृतंक्षकारस्य
प्रसरशमनरूपत्वात्;तत्अकार-हकारभ्यामेव
संपुटीकारयुक्तयाप्रत्याहारान्यायेन अन्तः स्वीकृतंसत्
अविभागवेदनात्मकबिन्दुरूपतया स्फुरितम्अनुत्तरएव
विश्राम्यति;—इतिशब्दराशिस्वरूपएवअयम्अकृतकोविमर्शः।यथोक्तं
'प्रकाशस्यात्मविश्रान्तिरहंभावोहिकोर्तितः।
उकता चसैवविश्रान्तिःसर्वापेक्षानिरोधतः।।
स्वातन्त्रयमथ कर्तृत्वं मुख्यमीश्वरतापिच।' इति।
एषैव च अहन्तासर्वमन्त्राणाम् उदयविश्रान्तिस्थानत्वात्एतद्बलेनैव च तत्तदर्थ-
क्रियाकारित्वात्महती वीर्यभूमिः।
तदुक्तं
'तदाक्रम्य बलंमन्त्राः ... ...।इत्यादि ... ...तेएतेशिवधर्मिणः।।'
इत्यन्तम् श्रीस्पन्दे। शिवसूत्रेषुअपि
'महाह्रदानुसंधानान्मन्त्रविर्यानुभवः' (१:२२) इति।

तदत्र महामन्त्रवीर्यात्मिकायांपूर्णाहन्तायाम्‘आवेशो’—देहप्राणादिनिमज्ज-
नात ।तत्पदावाप्त्यवष्टम्भेनदेहादीनांनीलादिनामपितद्रसाप्लावनेन
तन्मयीकरणम् ।तथाहिदेहसुखनीलादि यत्किंचित्प्रथते, अध्यवसीयते,
स्मर्यते, संकल्प्यते वा,तत्रसर्वत्रैवभगवती
चितिशक्तिमयीप्रथाभित्तिभूतैवस्फुरति; —तदस्फुरणे कस्यपि
अस्फुरणात्इतिउक्तन्त्वात ।केवलंतथा स्फुरन्त्यिपि सा तन्मायाशक्तिया
अवभासितदेहनीलाद्यु-परागदत्ताभिमानवशात्भिन्न-
भिन्नस्वाभावाइवभान्तीज्ञानसंकल्पाध्यवसायादिरूपतयामायाप्रमातृभि:
अभिमन्यते;वस्तुतस्तुएकैवअसौचितिशक्ति:।। यथोक्तम्—
या चैषाप्रतिभातत्तत्पदार्थक्रमरूषिता।
अक्रमानन्तचिद्रूप: प्रमातासमहेश्वर:।। इति ।तथा
मायाशक्त्या विभो: सैवभिन्नसंवेद्यगोचरा।
कथिता ज्ञानसंकल्पाध्यवसायादिनामभि:। ।इति।
एवम्एषासर्वदशासुएकैवचितिशक्ति:विजृम्भमाणायदि तदनुप्रवेश-तद-
वष्टम्भयुक्त्या समासाद्यते, तत्तदावेशात् पूर्वोकत्या
करणोन्मीलननिमीलनक्रमेणसर्वस्य सर्वमयत्वात्तत्तत्संहारादौअपि
‘सदासर्वसर्गसंहारकारी’यत ‘सहजसंवित्ति-
देवताचक्रम’—अमायीयान्तर्बहिष्करणमरीचिपुञ्ज:,तत्र‘इश्वरता’—साम्रा
ज्यं परभैरवात्मताततप्राप्ति:भवति परमयोगिन: ।यथोक्तम्:
यदा त्वेकत्रसंरूढस्तदा तस्य लयोद्भवौ।
नियच्छन्भोक्ततामेति ततश्चक्रेश्वरो भवेत।।इति ।अत्रएकत्रइति
‘एकत्रारोपयेसर्वम...
।’इतिचित्सामान्यसपन्दभू:उन्मेषात्माव्याखयातव्य।‘तस्य’इतिअनेन‘पुर्यष्टवे
ञन संरूढ ...।’
इतिउपक्रान्तं पुर्यष्टकम्एव परामृष्टव्यम्;नतु यथा विवरणकृत:
‘एकत्रसूक्ष्मस्थूलेशरीरेवा’इति व्याकृतवन्त:। स्तुतंच मया -
स्वतन्त्रश्चितिचक्राणां चक्रवर्तीमहेश्वर:।

संवित्तिदेवता चक्रजुषट:कोऽपि जयत्यसौ।।इति।

'इति' शब्दउपसंहारे,यत्एतावत्उक्तप्रकरणशरीरंतत्सर्व 'शिवम्'—शिवप्राप्तिहेतुत्वात्शिवात्प्रसृत्वात्शिवस्वरूपाभिन्नत्वात्चशिवमयमेव इतिशिवम्।।

देहप्राणसुखादिभिप्रतिकलं संरूध्यामाना जन:
पूर्णानन्दघनामिमांनचिनुतेमहेश्वरीस्वांचितिम्।
मध्येबोधसुधाब्धि विश्वमभितस्तत्फेनपिण्डोपमं
य: पश्येदुपदेशतस्तु कथित:साक्षात्सएकशिव:।।
येषा वृत्त:शंकर:शक्तिपातोयऽनभ्यासात्तीक्षणयुक्तिष्वयोग्या।
शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञामुक्तस्तेषामेषतत्त्वोपदेश:।।

समाप्तमिदं प्रत्यभिज्ञाहृदयम्।।

कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविन: श्रीमतोराजानक क्षेमराजाचार्यस्य।।

शुभमस्तु।।

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R L Bhat is a columnist, editorial consultant and freelance writer publishing in dailies and journals for the last quarter century. He has been three term President of Kashmiri Bhasha evam Sankriti Pratishthan, an association of the writers of Kashmir.

Writing in English and Kashmiri, Bhat has published around 2000 articles in besides a weekly column for the largest circulated daily from Jammu. He has authored over a dozen books so far on Kashmiri language and literature, History and the special creed of Kashmir known as Kashmir Shaivism.

R L Bhat has already published translations from Kashmiri, Sanskrit and Persian languages into English. These include R d Kashmir, Randomly Around India, Faith Besieged, Lal and Her Vaakh, Azad the Poet of Lool, Intikhaabi Taariikhi Kashmiir, Abhinava Paattha of Srimad Bhagvad Giitaa. An attempt in a different genre is his poetic work, Kul Chu Kunuy, framed as a response, in Kashmiri verse, from a monistic god to Iqbal's Urdu poem Shikvah. One special work has been Rationalized Roman for Kashmiri, devising a script for writing Kashmiri in English alphabet without the use of any diacritical marks. The spellings of Kashmiri, Urdu and Hindi words here are as per this new script.

Kashmir Shaivism coalesces the traditions of Tryambaachaaryas over dozens of generations through Shiva Drishttii of Somaanand, the Shiva Suutras through Vasugupta, the ancient aagma traditions of Kashmir, generally known as Trika. The Shaiva ideation also includes other aachaars, prevalent in Kashmir. Its acme was taught by the redoubtable Abhinavagupta, who lived around the turn of the 1st millennium of Christian era. His direct disciple Acharya Kshemaraaja produced two seminal expositions of this composite tradition, in his works Paraa Praveeshaka and Pratibhigyahridayam, the first an introductory text and latter an explanatory one.

The Core of Kashmir Shaivism, is an English translation of these two works expounding the fundamental teaching of the master who stood at the pinnacle of the Shaiva tradition of Kashmir, known as Kashmir Shaivism. Save for short commentaries on certain points, hoped to ease the understanding, this rendering of the core texts is as close to the original expositions of Aachaaryapaad's disciple, as it is possible to get. It is hoped that this easy and nuanced presentation of the pristine compositions, breathing the essence of the teachings of Abhinavagupta, would aid in bringing the essential Shaiva thought to the people of an age that is definitely more analytical and much more informed than the previous ones.

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